THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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A CHANGE OF ATTITUDE

... all our troubles in life arise from ourselves, no matter how much they may seem to come from the outside; we are all parts of the one great whole, and if you try to centre your mind upon that fact, and to remember that those things that seem to trouble you are really due to your own way of looking at the world and life, you will probably grow more contented in mind. It is your own mind you should watch, and not the circumstances in which you are placed.

—W. Q. JUDGE

Kicking against the pricks hurts only the one who kicks. Moreover, the pricks seem to enjoy it, for being kicked, they keep coming back.... The thing to do is to take higher ground, mentally; read and think about high themes; regard only the good, the meaning and purpose of Life as a whole. If in earnest in this way, the evil is dissipated like the mists before the morning sun.

—ROBERT CROSBIE

THE STORY is told of a youngster who called out from her bedroom window to her playmates that she could not join them that evening for the usual games. On being asked: "But why?" she explained that Mother had said she was to stay in her room until she changed her attitude. "Well, then, hurry up and change it," retorted one child. "But I can't, I don't know how!" And after a few seconds she exclaimed: "Why, I don't even know what an attitude is!" At this confession another child became greatly alarmed and said: "Good gracious, then what will you do?" "I'll have to wait until it changes itself," was the reply.

Many adults are today like our youngster. They know not what is wrong with them and so cannot set about putting it right. They too are waiting for "it" to change, and while they wait they fret and fume and look outside for the cause of their misery, blaming life, Providence, circumstances

or others. They have yet to realize that not only are all obstacles and all difficulties of our own making, the results of our own errors, but our attitude today determines their value to us in the present. Our real environment is not in the outward circumstances but in our thoughts and mental habits, in our desires and our emotional make-up. It is the quality of these inner thoughts and feelings that reflects itself in the external environment, and that is why running away from his surroundings will not enable a man to escape his own self-made destiny or *karma*. The latter he carries with him wherever he goes, and will again produce similar circumstances in the new place. When this is understood, the only true and permanent remedy is also perceived, namely, that the change must be an inner one, a change of heart, a new orientation of mind, in other words, a change of attitude!

The crisis our civilization now faces is primarily a moral one. Our attitude to life, our viewpoints, have become distorted and must be set right. With all our worship of science we are fundamentally unscientific. We boast of our scientific achievements and we use the tools scientists have provided, test tubes and microscopes, television, penicillin, atom bombs and jet planes. But with all these scientific wonders we fail to apply the discipline of science to ourselves, to our viewpoints, our methods, our habits and our attitudes. We have remained ignorant of the basic law of all scientific knowledge, the impersonal facing of our problems, determined to seek the right solution. We have become "conditioned to failure." Not knowing where the cause of our troubles lies, we are resigned to going on as we are, to wait for something to happen that will somehow bring about a change.

The understanding of the dynamic effects of attitudes upon ourselves, our lives and the lives of others becomes thus a pressing need of this hour.

What are viewpoints? Much help can be derived by turning to ancient philosophy and recalling the six schools of Indian thought, the *darshanas*, each approaching reality from one point of view. While the six systems agree on certain essentials, each one sets forth its own special doctrine which flows from its own "attitude." And when this is accepted it should also make for real tolerance. There is, however, a seventh point of view, the inner, and it is here that the reconciliation of the six schools is possible. For that inner viewpoint is their synthesis and belongs to *Gupta-Vidya*, the Secret Doctrine.

In the oft-quoted Vedic story of the six blind men and the elephant we have a practical illustration of the importance of viewpoints. For, while it is usually interpreted to signify the blindness of ignorance, it can also denote the difference of approach. Each blind man projected his own

"picture" on to the elephant he touched. And this is true of every man. Each one of us reads and interprets the world outside on the basis of the contents of his consciousness. In that inner consciousness we have built a "picture" of what we believe this world to be and it is this image that we project outside. Also, like the six blind men, each of us is sure he knows the real world; he alone is right, all others are wrong. And yet we are not really seeing what is actually there but only what is there coloured, distorted or transformed by that "picture" we have projected. How many of our arguments and disputes would evaporate if we could only remember this! How ridiculous and truly "unscientific," as well as "unphilosophical," appear isolationism and provincialism, as also arrogance and intolerance, in this context! We need a little more humility and charity. And we need philosophical perception coupled with valiance and self-reliance.

Let us watch our own mind and correct our wrong viewpoints. Let us stop looking at life and its circumstances in the habitual egotistic way we have been doing, and, taking higher ground mentally, look at everything from a new viewpoint, that of the Self, the Divine *Avalokiteshwara*, of which we are but channels, placing our only faith, reliance and trust in Karma, the Divine Law; let us use every situation, however unpleasant or painful, as a means towards greater insight, deeper sympathy; and, while not abandoning our own intuitions, let us cultivate charity towards all, tolerance rooted in understanding. In other words, let us stop looking at life from a selfish viewpoint and begin to look at it from an unselfish one.

Thus gradually we shall begin to glimpse the meaning of the golden injunction: "Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves and act accordingly."

NAMRATĀ

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till all the sum of ended life —
The *Karma* — all that total of a soul
Which is the things it did, the thoughts it had,
The "Self" it wove — with woof of viewless time,
Crossed on the warp invisible of acts —
The outcome of him on the Universe,
Grows pure and sinless....

— EDWIN ARNOLD: *The Light of Asia*

THE VALUE OF COMPARATIVE STUDY OF RELIGIONS

[**Dr. Hendrik Kraemer** is one of the foremost authorities on the history of religions. He was for many years Professor in that subject at the University of Leyden and is the author of *The Christian Message in a Non-Christian World* and other works. In this article Dr. Kraemer defines his own conception of "comparative study of religions" and on that basis estimates its value. It was in 1875 that the second of the three objects of the Theosophical Movement called for "the study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study." H. P. Blavatsky in *The Secret Doctrine* demonstrates the importance of such study and also sets forth the ideal to be attained: "The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions." Only the attainment of that ideal will give a true vision of the Real.—ED.]

THE SLOGAN-LIKE AND AMBIGUOUS TERM "Comparative Religion" belongs, especially in Anglo-Saxon countries, to the modern *clichés* which enjoy a wide popularity and even authority in the usage of our time. In many publications, especially by people interested in religion and in a more harmonious relationship between the existing great religions, it is invoked as a decisive authority. I used the word "ambiguous" because such people use the term "Comparative Religion" with a more scientific as well as a philosophical connotation. These persons, who often have no scholarly, but only a general, knowledge of the results the Science of Religion has yielded, are justified in the double use they make of the term in so far as it is an undeniable fact that especially in the nineteenth century (the effects of which are still operative at the present time), the term "Comparative Religion" represented, with many famous scholars in this field, not only a definite field of scholarly research, but also a programme which was, clearly defined or wholly undefined, a definite philosophy of Religion. A definite philosophy, because they not only believed but pretended that this scholarly research was the surest, scientific way to determine the relative value and truth of the various religions. In the nineteenth century it was assumed that this scientific scaling of the various religions could be most successfully achieved within the scheme of the idea of Evolution. Since the belief in Evolution as the magic key-idea to the clarification and explanation of all human problems and phenomena has dwindled, it is the general idea of science, with its enormous prestige, as the only sure way of finding

and establishing truth which provides the complex phenomenon "Comparative Religion" with the authority to decide problems of religious truth and value; the more so, because one aspect of it, the disinterested "scientific" research into religions, suggests a greater confidence in the objectivity of its pronouncements than in the judgments of the particular religions in this matter, which naturally are considered to be prejudiced and consequently non-objective, a consideration evoking, in the dominant mood of thinking, instinctive distrust. This notion was also strengthened by the simple fact that "Comparative Religion" was an alternative name for the "*Science* of Religion," a term indicating all the branches which occupy themselves with one of the many aspects of the phenomenon "Religion" as investigated by scientific, *i.e.*, methodical and critical, research.

The writer has made the preceding remarks on the one hand to signalize the trends of thought and of use which are in vogue in relation to the comparative study of religions, and on the other hand to pave the way for the manner in which he proposes to use the term "comparative study of religions" and to define its value. His conception of "comparative study of religions" desists from any claim for "Comparative Religion" as being in some sense a criterion for determining the truth or untruth in the different religions, whether it be the ancient or so-called dead religions or the living religions. In his opinion this is not the business of any science, be it even the "Science of Religion." It is distinctly the business of the Philosophy of Religion or of Theology, whatever one may think of their degree of failure or success in this arduous undertaking. The writer is deeply convinced that no scholar in the field of religion, however much he honestly tries to be "objective," is able to approach his facts totally denuded of any so-called subjective inhibition. The main thing, however, is not whether he is entirely free of subjectivism, but that he sees two things clearly. First, that it is an unsolved problem (which cannot be solved by any science) whether in matters of religion, morality, etc., "scientific objectivity" is the best way to reach understanding; and, second, that "Comparative Religion" can in no sense claim to be the arbiter *par excellence* in determining Truth.

Having said all this the writer maintains that, taking this modest and realistic view of "Comparative Religion," its value nevertheless is very great. The writer, who has worked a large part of his life in this field, does not hesitate to say so. The facts speak loudly in this respect. "Comparative Religion" is one of the fruits of the enormous upsurge of the study of history in the nineteenth century, methodically and critically pursued, with increasingly refined methods. Religion as a special expression of man

was studied as never before. As this development was accompanied and partly caused by the constantly progressing opening-up of the world by the Western powers and the colonial partition of Asia and Africa, it branched out into various fields. Archæological excavations brought the glories and the religious and other texts of the dead ancient civilizations to light, and necessitated the decipherment of the ancient scripts in order to read and interpret the texts. Contact with the great civilizations of India and China, and with the Islamic world, opened the possibility of mastering the Oriental languages and exploring their vast sacred and secular literatures. A feverish activity set in, to understand and interpret these literatures and the religious ideas which dominated them. It is fair to say that alongside the Western political and economic penetration into and conquest of Asia and Africa, the Western Orientalists, mainly hidden in their study-rooms and manuscript-collections in the libraries, accomplished a spiritual conquest of imposing magnitude. It is amazing to see how many veritable linguistic and interpretative geniuses appeared in the nineteenth century. Already for many decades Orientals of great ability and fame also belong to this scientific army.

Coupled with this new conquest in knowledge and insight, there has happened something nobody had foreseen. As a result of this assiduous study there grew up a picture of the history and development of these Asian religions and cultures which had never existed before, neither in the West *nor in the East*. So the discovery and creative work of the Western Orientalists became also a *self-discovery* for the East to such a degree that it changed in most respects the picture they had of their own culture and religion, in depth as well as in breadth.

This is not the place to dwell upon the many consequences this had also for the growth of the political consciousness of the modern East. It may suffice to mention it in order to avoid a too bookish conception of "Comparative Religion" and of its value as if it only consisted in the creation of a band of expert scholars who only write, apart from many specialist studies inaccessible to the general reader, handbooks, popular or otherwise, which enable a wider public to get information on foreign religions. This conception of the value of "Comparative Religion," although it includes part of it, would be miserably shallow in the face of facts and present-day reality. Whether acknowledged or not, the value and significance of "Comparative Religion" consists, quite apart from its purely scientific aspect, in the fact that it has acted, unintentionally, as a ferment in the spirit of the East, which has led to the abolition of the colonial era, and not less as a ferment, at any rate in the West, in the general mind, producing a deeper

feeling of the relativity of all human opinions and convictions. This last ferment is a characteristic of the spiritual atmosphere of today and is as such to a great extent a by-product of the impact of "Comparative Religion." The scholars in physics have been rudely awakened out of their dream of living and working in an ivory tower for the disinterested search for scientific, theoretical truth, by the fact that the atom bomb has converted them suddenly into the people most responsible for the life and death of mankind. In other words, from "mere" servants of science they have become political and social factors of the first order. There is in the case of "Comparative Religion" a certain parallel, because in the present constellation of the world, its scholarly servants are not only producers of knowledge, but also, whether they intend it or not, very important moulders of the spiritual mood of today, not "hidden" but manifest "persuaders," to borrow a current term.

There is a third field in which "Comparative Religion" plays an important rôle. The nineteenth century witnessed the great endeavour which began to be made to investigate the life, the beliefs and notions, the institutions and customs, of so-called primitive peoples. In Anglo-Saxon terminology it is called Anthropology; in the terminology of Continental Europe it goes under the names of Ethnography and Ethnology. One of the chief results of this painstaking research in the cultures of illiterate peoples, which mainly possess oral and not written tradition and therefore have often been called "unhistoric" peoples, is that in these primitive life-systems not only is the core thoroughly religious, but nearly everything is religiously motivated. As a result of the work of explorers, of scientific expeditions and of missionaries, who enjoy the privilege of living for years in the midst of such peoples, we possess a vast documentation on the primitive peoples. The insight gained by accumulating knowledge and understanding has now led into new approaches to the subject, which go by the names of cultural sociology and cultural anthropology, which have supplanted the original names to a great extent. There is a great distance between Sir Edward Tylor's famous book *Primitive Culture* in the nineteenth century, which was for a long time the undisputed standard work in this field, and the works of great cultural anthropologists of the present time, as, for instance, Ruth Benedict and her book *Patterns of Culture*.

Also in this case of the primitive peoples it is quite evident that "Comparative Religion" not only contributes to a greater understanding and knowledge of the spiritual habits of these peoples, thereby satisfying our curiosity or facilitating our eventual contacts with them, but has a far wider outreach. More and more the value of "Comparative Religion" in

this particular field lies in its application to the practical but exceedingly important problems of how to govern peoples of this type, how to educate them, how to help them to adjust themselves more easily to the colossal changes which shake their whole system of life by the impetuous invasion of Western ways and institutions and threaten to crush them. Anthropology has acquired, again without originally intending it, a therapeutic or educative function and responsibility, without which a modern Government which has such peoples as subjects can only do harm. Here also "Comparative Religion" has assumed, or better, has blundered, into the rôle of moulder of the atmosphere and ferment of modern culture. The fact that in the last decades so many books have been written on primitive mentality, its constituent elements, its similarity to and difference from modern man, and the modifications this causes in the self-understanding of modern man, indicates the wide cultural implications "Comparative Religion" also has in its aspect of scientific research into primitive religion. And the writer should certainly not forget to point to the great influence primitive art, which is intrinsically religious, has on modern art, which often seeks for rejuvenation by immersing itself in primitive art.

What has been said up till now yields substantial reason to speak about the value of "Comparative Religion." Yet one very important observation should still be made. There has never been a time in which we *knew* so much about religion as now. There has never been a time in which trustworthy information about the religions of the world was so easily and profusely available. There has never been a time except ours, in which it was possible to acquire a fair knowledge and, what is infinitely more valuable, a fair idea and judgment about the content and intent of the living religions. This is mainly due to the assiduous work of the "Science of Religion" or Comparative Religion. It has also involuntarily created a proclivity to study a religion which is not our own, not with the intention or desire to condemn or refute it, but to understand it according to its own meaning and seek a fair appraisal of it. This is a spiritual asset of great value, and we owe it to "Comparative Religion."

This asset has still greater significance in the light of the fact that the different cultures and religions of the world enter into ever closer contacts, which require the search for a fair, sane and elevating traffic regulation between them. The peculiarity of our time is that this traffic regulation cannot, as often in the past, remain only a problem of philosophic speculation, but is and will become more and more an intensely practical problem, the solution of which demands great sagacity and a real passion for truth.

H. KRAEMER

THE IMMORTAL GURU NAGARJUNA

[THIS feelingly-written article is by the **Right Rev. Friedrich V. Lustig,** *in ecclesia* **Acharya Ananda Maitreya**, Estonian Buddhist High Priest and Deputy Sangharaja for Estonia, Latvia and Lithuania, who now lives in exile at the Great Shwedagon Pagoda, Rangoon, as disciple, assistant and secretary to the Buddhist Archbishop of Latvia, Karlis A.M. Tennisons, who recently contributed to our pages. The great Nagarjuna is indeed a mighty figure in Buddhist history, exoterically, as Patriarch, metaphysician and champion of the Mahayana; but also, says Madame Blavatsky, as one who founded esoteric systems upon the basis of what he received from the "*Nagas*," an allegorical representation of the secret school of Adepts.— ED.]

MAHACHARYA NAGARJUNA was one of the greatest Gurus of India after Lord Buddha Gautama Shākyamuni. Immense, indeed, is his contribution to the correct interpretation of Buddhist philosophy.

In his celebrated book *The Discovery of India,* Jawaharlal Nehru, the brilliant Prime Minister of India, says of Nāgārjuna:—

> He was a towering personality, great in Buddhist scholarship and Indian philosophy, and it was largely because of him that Mahayana triumphed in India.

The great Nāgārjuna brought light into blind alleys where darkness and confusion reigned supreme. And Pandit Nehru is correct in saying that Nāgārjuna brought victory to the Mahāyāna School of Buddhism on the subcontinent of India. However, it was not Nāgārjuna's intention to create a new philosophy. His intention was to present Buddhism correctly, *i.e.*, in the way Lord Buddha Gautama Shākyamuni wanted his Dharma to be presented.

The great Guru Nāgārjuna's system of Buddhist philosophy takes the middle course between existence and non-existence. The Master of immortal fame heeds the warning of Lord Buddha Himself against the two extremes of Eternalism (*śāśvata-vāda*) and Annihilationism (*uccheda-vāda*). And he presents Buddhism as a dynamic doctrine of Relativity, underlining the principle of Relativity in all his numerous works. He always insists it was Shākyamuni's original teaching—the middle way (in Sanskrit, *Madhyama Pratipāda*)—between positive affirmation and utter denial. And because of the emphasis laid on this middle path, Nāgārjuna's school of Buddhist philosophy goes by the name of Mādhyamika doctrine. Some Sanskrit scholars call it *Sarva-Śūnyatā-Vāda,* or "doctrine of universal relativity."

Nāgārjuna's was an idealistic theory of knowledge. He maintained that

to walk on the right path one must discard objectivity of concepts. To speak as if not speaking, to hear as if we had not heard; this is to live in Nirvāṇa while still in this world.

And what is the holy life?

To do kind deeds as though conferring no favour—this is living a Buddhist life, a holy life.

Saṃsāra the circle of rebirths and re-dyings, the place where we suffer, is a phantom show. It is unsubstantial as a dream-image. The Relativity, or *Śūnyatā*, of the great Nāgārjuna implies the non-existence of any uncaused or self-caused entities and phenomena. Or, to put it in simpler language, Nāgārjuna's gospel tells men of the non-reality of everything deemed by the ordinary mind to be reality.

And, as to Lord Buddha, Nāgārjuna asserts in his writings the indefinability and yet the reality of the Buddha. And he expounds his ideas with remarkable prolixity and persistence.

According to Mahāchārya Nāgārjuna, the state of Being admits of no delineation or formula, and the Real is only what is not dependent upon anything else. Single problems must not be seen in isolation; for only the Whole of the wholes is real.

The celebrated Guru Nāgārjuna was a Brahmin by birth. He is said to have been born in Vidarbha *circa* 150 A.D. His education was typically Brahmanical. And for this reason some scholars say that Nāgārjuna's famous works "betray familiarity with Brahman knowledge."

Nāgārjuna's style is unique. He presents a great number of bold, baffling and striking aphorisms. And his logic is destructive. The most important treatise of the great Guru Nāgārjuna is the *Mūla-Mādhyamika Śāstra*, or the *Prajñā-Mūla*. This work in four volumes made him the greatest figure in Buddhism after Lord Buddha Gautama Shākyamuni. It was translated into Chinese by the Buddhist High Priest Kumārajiva in 409 A.D. in the period of the Latter Tshin dynasty. Eight renowned Buddhist Masters wrote commentaries upon *Mūla-Mādhyamika Śāstra*, namely, the Guru Nāgārjuna himself, Buddhapālita, Bhāvya or Bhāvaviveka (a very gifted dialectician), Chandrakīrti (who lived in the seventh century), Devasharmā Gunashri, Gunamati and Sthiramati (who lived at Valabhi).

Nāgārjuna himself summarized the contents of the *Mūla-Mādhyamika Śāstra* in two brief statements of his theory, namely, the *Yukti-Ṣaṣṭika* and the *Saunyatā Saptati* (a short poem on Relativity with the author's own comment). The fundamental work of the illustrious Nāgārjuna contains about four hundred aphorisms divided into twenty-seven chapters.

The Buddhists who follow the Sanskrit Canon believe that during the

lifetime of Lord Buddha Gautama Shākyamuni his chief disciple Ānanda was the foremost exponent of the Māhāyana lore, but that several hundred years later it was the great Guru Nāgārjuna who brought glory to Māhāyana Buddhism and mercifully revealed the deeper significance of the treasure of the *Buddhadharma*.

Thus Nāgārjuna of immortal fame is believed to have produced a vast literature of the Prajñāpāramita, *i.e.*, "The Transcendental Wisdom," or "the means of arriving at the other side of wisdom," called by the Tibetans *Sherphyin* (pronounced Sherchin) and commonly divided into twenty-one books which, printed from blocks, fill a hundred pages each. Nāgārjuna maintained that Lord Buddha Gautama Shākyamuni taught the Prajñāpāramita esoterically sixteen years after His Enlightenment.

In Sanskrit there are five versions of the Prajñāpāramita, the longest containing 125,000 octosyllabic verses and the shortest recension 8,000 verses.

In the Chinese *Tripitaka* the Prajñāpāramita texts occupy a hundred volumes, all attributed to the illustrious Nāgārjuna. It took the talented translator, the Buddhist High Priest Kumārajiva, three years to translate these volumes into Chinese.

It would not be wrong to say that at one stage of Buddhism the Prajñāpāramita texts were considered by the Buddhists the most holy and valuable of all the canonical works; for the glorious Prajñāpāramita is said to be "The Source of Knowledge of all the Tathāgatas." It is immeasurable and infinite, and is the essence of the Great Vehicle of Salvation, the Mahāyāna. And even today more often than not a passing reference to Prajñāpāramita, this Perfection or Climax of Wisdom, conjures up in the Buddhist scholar's mind the lofty personality of Mahāchārya Nāgārjuna, the fourteenth of the Buddhist Patriarchs of India.

The great Nāgārjuna maintained that logic is incapable of solving the questions regarding what existence or non-existence really is. Nevertheless, he can be regarded as an expert logician, for he composed two treatises dealing with the method of negative dialectics usually employed by him, namely, *Vigrahavyavartani* or "The Refutation of Contrasts," and the *Vaidalya Sutra* and *Prakarana*, a self-defence of the celebrated Teacher against the charge of perverting logic. Nāgārjuna is also the author of the *Dasha-Bhūmi-Vibhāsa-Śāstra* in seventeen volumes. This work was translated into Chinese by the famous Buddhist High Priest Kumārajiva in the year 405 of the Latter Tshin dynasty.

A number of other *śāstras* and *stotras* are ascribed to Nāgārjuna.

The famous formula of the eightfold negation which leads to the

realization of Nāgārjuna's Middle Path is as follows:—

> There is no annihilation (*nirodha*), no production (*utpāda*), no persistence (*śāśvata*), no destruction (*uccheda*); no unity (*ekārtha*), no plurality (*nānārtha*), no coming in (*āgama*), and no going forth (*nirgama*).

It reads in Sanskrit:—

Anirodham anutpādam aśāśvatam anucchedam
Anekārtham anānārtham anāgamam anirgamam

The first line relates to time and the second line to space.

According to the great Guru Nāgārjuna, the nature of Nirvāṇa is such that it is without creation and decay. One may face Nirvāṇa only when all *prapañcas, i.e.*, attempts at particularization or definition, are given up. Complete disappearance (*kṣaya*) of all figments of imagination is Nirvāṇa.

I believe the philosophy of the immortal Guru can be best summarized thus:

The foundation of all is uncreated and independent, uncompounded and beyond Mind and Speech. Of it neither the word Nirvāṇa nor Saṃsāra may be used. To come to the realization of it is to be a Buddha, and not to realize it is to stray into Samsaric being.[1]

When one becomes a Buddha one will be able to see for himself that knowledge of Relativity (some translate it as "vacuity of things") is the real truth, or the ultimate truth (*tathatā*).

The great Nāgārjuna maintained that it is wrong to assume that entities can be produced out of conditions which are different from them. These are his words:—

> There absolutely are no things,
> Nowhere and none, that arise anew,
> Neither out of themselves, nor out of non-self,
> Nor out of both, nor at random.

And:—

> Neither non-*Ens* nor *Ens*
> Can have a cause.
> If non-*Ens*, whose the cause?
> If *Ens*, what for the cause?

Nāgārjuna, of course, never denied the reality of the undifferentiated experience itself. For him direct mystic intuition (*Yogipratyakṣa*) of the One without a Second, a direct, vivid consciousness, was a thing to be trusted, a very precious thing. Only direct mystic intuition can convey

[1] *Vide Shrichakrasambhāra Tantra*, edited by KAZI DAWA-SAMDUP. (Thacker, Spink and Co., Calcutta. 1919).

what is true, and this is unrealizable in concepts.

It may interest Westerners to know that there exists a remarkable similarity between the negativism of the outstanding British philosopher Bradley and the concept of the Middle Path of Nāgārjuna. But an even greater likeness can be seen between Nāgārjuna's views and the dialectical method of the great German philosopher Hegel, author of the book *Phaenomenologie des Geistes* (Phenomenology of the Spirit). In this book Hegel expresses himself as a genuine Mahāyāna Buddhist of the Mādhyamika School might. The basic ideas of the systems of the ancient Greek philosopher Zeno, the founder of the Stoic philosophy, of the French philosopher Auguste Comte and of the English philosopher Herbert Spencer also offer considerable resemblance in some aspects to Nāgārjuna's dynamic philosophy of Relativity or Non-Substantiality.

A man of extraordinary courage and endurance, Nāgārjuna, the Guru of undying appeal, immortalized himself by his wonderful achievements in the way of presentation of the Dharma. Having deep human sympathies, Nāgārjuna made most extensive tours throughout the length and breadth of India, literally from the mighty Himalayas to Cape Comorin, preaching his Middle Path and calling for the display of unity and solidarity among the Buddhists. His position in the history of Buddhism remains unparalleled. And as time passes on his importance will not diminish.

FRIEDRICH V. LUSTIG

THE SOURCE OF RELIGIONS

In an address to the World Conference of Religion and Freedom at Dallas, Texas, U.S.A., on April 18th (*Observer*, London, 19-4-59) Prince Bernhard of the Netherlands spoke of the hypocrisy of pretending that materialism is only to be found in Russia and China. There it comes in at the front door; in the West it slips in at the back. The only answer to materialism is living religion.

What makes religion a *living* reality?

> ...Religion, *per se*, in its widest meaning is that which binds not only *all* MEN, but also *all* BEINGS and all *things* in the entire Universe into one grand whole....
>
> Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge...showing the necessity and actuality of the connection of man and all things in the universe with each other...WISDOM-RELIGION.
>
> It is from this WISDOM-RELIGION that all the various individual "Religions" have sprung.

Thus wrote Madame Blavatsky, in a significant article, "Is Theosophy a Religion?"

Until the existence of the Mother-Source of Religion is realized, will there not always be weak spots, or divisions, through which materialism can penetrate and enslave the devotees unaware?

THE MYSTICAL ELEMENT IN SHELLEY'S POETRY

[**Dr. I. A. Richards** is one of the most distinguished figures in the world in the study of English literary criticism and language. Several of his books are already classics of the subject, and his work has been of far-reaching influence. In this article he analyzes closely the *Prometheus Unbound* of Shelley, especially the haunting figure of Demogorgon, "coming as near as may be to serving as an image of the imageless," and brings out the importance of the Unapprehended in Shelley's mysticism. The first part of the article appears below.—ED.]

(For readers of THE ARYAN PATH I have assumed that copies of *Prometheus Unbound* would be within reach and that they would prefer a treatment which gives references rather than limits itself to what might be quoted.—I.A.R.)

I

THREE PASSAGES in *Prometheus Unbound*, if we linger with them till they reflect one another, can show us what it is in Shelley's best work that invites and justifies the description of a recurrent characteristic in it as "mystical." These three are the colloquy between Asia and Demogorgon (II, iv, 1-30), the transfiguration of Asia which follows (II, v, 6-47) and the account given by Prometheus in the renovated world of the role of Poetry and the Arts (III, iii, 6-63).

The strange figure of Demogorgon at the very heart of the play has naturally been the occasion of much discussion. We may, however, suppose that Shelley was well advised to leave him, whose name, on his own lips, is Eternity—together with his action in the overthrow of Jupiter, and his relation to

> The snake-like Doom coiled underneath his throne—

as indefinite as they are. He is a Presence of immense authority and his interrogation by Asia well represents our own obstinate questionings of whatever sources we can find. When therefore under her somewhat indocile pressure he replies, we will do well to take his words to heart:—

> DEMOGORGON: If the abysm
> Could vomit forth its secrets. . . . But a voice
> Is wanting, the deep truth is imageless.

This is extraordinarily expressive, coming as near as may be to serving as an image of the imageless.

The opening of the scene should fully prepare us for this outcome:—

PANTHEA: What veilèd form sits on that ebon throne?
ASIA: The veil has fallen.
PANTHEA: I see a mighty darkness
Filling the seat of power, and rays of gloom
Dart round, as light from the meridian sun.

In reading this we should, I think, let Panthea's words represent what the two sisters jointly see. There is no hint anywhere in the play that she is to be regarded as especially purblind, however much she may be second to her great sister. I cannot therefore agree with Mr. Neville Rogers when he writes:—

> Asia's eyes can see more—"The veil has fallen," she cries. This means, in terms of the Veil-symbol characteristically grafted on to the Cave symbol, that she can perceive light bursting into the cave—the radiance, due to the lifting of the Veil by Prometheus' love, is imperceptible to Panthea.[1]

As we read on to the end of the scene we find Panthea's description of Demogorgon's ascent into the dark chariot of his hour fully accepted by Asia:—

watch its path among the stars
Blackening the night!
ASIA: Thus am I answered: strange!

Moreover, the spirit of that hour itself declares:—

the darkness which ascends with me
Shall wrap in lasting night heaven's Kingless throne.

There is nothing whatever in all this about light or radiance visible to Asia alone.

Surely this very darkness that the play is here presenting with some insistence is no strange thing in this connection—though we must take care, no doubt, not to confuse it with other darknesses, any more than we should confuse Demogorgon with other objects of meditation in the mystical tradition.

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[1] *Shelley at Work*, p. 156. Mr. Rogers thinks that Asia in Demogorgon's cave is being prepared for her coming union with Prometheus. But see Prometheus's words in Act I, lines 809-11:—

Asia! who, when my being overflowed,
Wert like a golden chalice to bright wine
Which else had sunk into the thirsty dust.

See also Panthea's last speech in Act I. The æther of Asia's transforming presence has long been mingled with that of Prometheus. She is, indeed, his *Shakti*.

Demogorgon, like Asia herself, and even Jupiter, is a "shadow," an "image": a representation partial and selective of that about which she has been questioning him. If, with Paul Tillich,[2] we suppose that "an unmythical treatment" of the unconditioned transcendent, "a language without symbols," is in some way possible, this negativism of Demogorgon can be taken as symbolic of that very treatment. Jupiter is overthrown not only because power has utterly corrupted him—

> To know nor faith, nor love, nor law ; to be
> Omnipotent but friendless is to reign

—as Asia pronounces (II iv, 47); and not only because his continuance in office would destroy 'the soul of man" which

> Yet burns to heaven with fierce reproach, and doubt
> And lamentation, and reluctant prayer ;

Jupiter has to go because he is a characterization, and a particularly vicious and poisoning characterization, of that which can in no way be characterized. *Neti, neti*; but, above all, NOT Jupiter. "Whereof one cannot speak, thereof one must be silent."[3]

Shelley knows what he is doing too well to set any substitute on Jupiter's throne. Not Demogorgon, not even Prometheus, can safely be accorded any such power. A few sentences from Tillich's essay mentioned above make an interesting commentary upon Shelley's celebrated atheism:—

> The divine beings and the Supreme Being, God, are representations of that which is ultimately referred to in the religious act. They are representations, for the unconditioned transcendent surpasses every possible conception of a being, including even the conception of a Supreme Being. In so far as any such being is assumed as existent it is again annihilated in the religious act. In this annihilation, in this atheism immanent in the religious act, the profoundest aspect of the religious act is manifest. (pp. 14-15)

Shelley's youthful pamphlet, *The Necessity of Atheism,* contained no more than a provocative agnosticism. His notorious "There is no God" ("Queen Mab," vii, 13) carried the note: "This negation must be understood solely to affect a creative Deity. The hypothesis of a pervading Spirit coeternal with the universe remains unshaken." No doubt, as he remarked to Trelawney, he used the word "atheist" as "painted devil to frighten the foolish, a threat to intimidate the wise and good." (We have,

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[2] See, *e g.*, "The Religious Symbol" in *Daedalus*, Journal of the American Academy of Arts and Sciences, Summer 1958, pp. 14-15, 20.

[3] WITTGENSTEIN : *Tractatus Logico-Philosophicus*. Final proposition.

I suppose, to imagine ironical derision marks around "wise" and "good" here.) "I used it," he goes on, "to express my abhorrence of superstition; I took up the word as a knight took up a gauntlet in defiance of injustice." Some of this may be Trelawney. But when, in 1816, in the album at the Montanvert and again in the album at the Hotel de Londres at Chamouni (and may be elsewhere) Shelley described himself, in Greek, as "democrat, great lover of mankind, and atheist," part of the explanation of a gesture that was to do him great harm may have been the perception soon to be embodied in Demogorgon.

In *Prometheus Unbound,* Demogorgon further embodies the offspring of Jupiter's union with Thetis: a union vauntingly described by Jupiter in lines which have a fascinating obverse relation to those with which—at that very moment—the Voice in the Air (originally Prometheus) is celebrating Asia's transfiguration (compare III, i, 33-47 with II, v, 47-71). The Numidian seps put by Jupiter into Thetis's mouth is a stroke of Shelley's satire which will be missed if we do not look the reference up in Lucan:—

> But a more sad death than that was before their eyes; and upon the thigh of the wretched Sabellius there stood a little Seps, which, hanging with its barbed tooth, he both tore off with his hand, and pinned with his javelin to the sand; a little serpent only, but than which not one is so sure a source of a bloody death. For the skin nearest the wound, torn off, disappears, and discloses the pallid bones. And now with open surface, without a body left, the wound is bare; the limbs swim in corrupt matter; the calves fall off; without any covering are the hams; of the thighs, too, every muscle is dissolved, and the groin distils black matter. The membrane that binds the stomach snaps asunder, and the bowels flow away; nor does just so much of the entire body as may be expected flow upon the earth, but the raging venom melts the limbs; soon does the poison convert all the ligaments of the nerves, and the textures of the sides, and the hollow breast, and what is concealed in the vital lungs, everything that composes man, into a diminutive corrupt mass. By a foul death does nature lie exposed; the shoulders and strong arms melt; the neck and head flow away.
>
> Not more quickly does the snow fall away, dissolved by the warm south wind, nor is wax influenced by the sun. Trifling things I mention, how that the body flowed away scorched up by corruption; this flame can do as well. But what pile has ever dissolved the bones? These, too, disappear, and, following the crumbling marrow, suffer no vestiges of their rapid destruction to remain. (*Pharsalia*, IX, 763-88)

Choice reading for Olympians. This Seps, ancestor to our word *septic,* is the very thing for Jupiter to identify himself with at such a juncture.

This arch-poisoner, who has been encouraging "heaven's winged hound," (1,34-5) with a kiss, when sending him out to tear up Prometheus's heart, hails Thetis as "bright image of eternity." Since it is Jupiter who is speaking, there is no reason to think she is that. (Plato's Demiurge in *Timaeus* (37D) creates Time to be "a moving likeness of Eternity" but no such parallels are in place here.)

On Demogorgon's arrival Jupiter is plainly taken aback by what moves towards him:—

Awful shape, what art thou? Speak!

The expected son and ally against the soul of man was not to be like this. Demogorgon replies:—

Eternity. Demand no direr name.

Neither this, nor the sonship to Jupiter which he acknowledges, nor his self-imposed exile with his father—

we must dwell together
Henceforth in darkness,

—make Demogorgon any the less baffling. But to be baffling, in fact, is his duty and business in the play. He and Jupiter fall together. It is true that Demogorgon makes a curtain appearance at the end of Act Four, lending his voice and authority to high prophecy, but as participant in the action he leaves with Jupiter, a cloud of impenetrable darkness to the end.

He has, however, in his colloquy with Asia added an affirmation to his denial. "It would avail nothing," he says (I, iv, 119),

to bid speak
Fate, Time, Occasion, Chance, and Change.

Among these, it may be noted, can be found both the Greek and the eighteenth century versions of Necessity—the label usually attached to Demogorgon: the Greek view making Necessity "the indeterminate, the inconstant, the anomalous," to quote Grote on the *Timaeus*; and the eighteenth century using the opposite notion of a fixed causal chain. Such powers are not responsible here, great though they are:—

To these
All things are subject but eternal Love.

This echoes what Prometheus has declared:—

Most vain all hope but love;

And Asia now assents, adding a comment of the deepest significance:—

of such truths
Each to itself must be the oracle.

Demogorgon's realm, it may be noted, is

Whence the oracular vapour is hurled up. (II, iii, 4)

Asia is showing in this her characteristic, and, I think, distinctly feminine independence. She is, throughout, quite undaunted by the "terrible shadow" confronting her. But then she herself, though she seems not in the least to know it, is the personification, the very incarnation, of the one thing not subject to Fate, Time, Occasion, Chance or Change: she is eternal Love.

She does not know it, and she is not in the least aware, in this scene, of what has really brought about Prometheus's triumph and the arrival of the defeated Jupiter's hour of doom. That triumph occurs as early as line 53 of Act I:—

Disdain! Ah no! I pity thee. What ruin
Will hunt thee undefended thro' the wide Heaven!
How will thy soul, cloven to its depths with terror,
Gape like a hell within. I speak in grief,
Not exultation, for I hate no more,
As then ere misery made me wise.

So early comes the turning point of this play. A reader who—as W. B. Yeats hoped his fellow students would—re-reads *Prometheus Unbound* "as a sacred book" would remember how Jupiter in his extremity will cry (III, i, 65-6):—

Oh,
That thou wouldst make mine enemy my judge,
...he would not doom me thus.

But of this redeeming, renovating change—the product of three thousand years of pain—Asia has not yet heard. At least, she has not yet taken it in. Whereas Jupiter, desperately pleading, can describe Prometheus as

Gentle, and just, and dreadless (III, i, 67)

Asia can cry of Jupiter (II, iv, 30):—

Utter his name: a world pining in pain
Asks but his name: curses shall drag him down.

She is three thousand years out of date. Those were Prometheus's feelings when he uttered the great and splendid curse at the time of his enchainment.

Asia's violent demands (II, iv, 29) upon Demogorgon, who displays a patience commensurate with his presumable foreknowledge, are both an echo of Prometheus as she had known him at their separation and the prelude to a lecture on the history of civilization with which she puts her pressure on Demogorgon. It succeeds, but she does not—even now—know

why. When Demogorgon ascends on his way to dethrone Jupiter, Asia is still wondering:—

Thus I am answered: strange!

What has not been revealed to her is soon revealed through her (II, v, 8). Panthea is the first to observe what is occurring: Asia is being transfigured.

PANTHEA: How thou art changed! I dare not look on thee;
I feel but see thee not. I scarce endure
The radiance of thy beauty.

Then follows a description of Botticelli's "The Birth of Venus" which was in the Uffizi Gallery, Florence, while Shelley, who took a keen interest in Italian paintings, was there in the fall of 1819.

Some good change [PANTHEA conceives]
Is working in the elements, which suffer
Thy presence thus unveiled.

Now comes the Voice in the Air (originally, it seems, that of Prometheus) which sings the passage of transfigured Asia, "Life of Life," to the release of Prometheus; and Asia's reply—closing (98-103) with the reverted account[4] of human life from old age to pre-birth

Through Death and Birth to a diviner day.

The "paradise of wildernesses" thus traversed leads to another paradise

Peopled by shapes too bright to see. (II, v, 108)

As whatever Demogorgon symbolizes is formless through extremity of darkness, so the vision of the Renovated World tends to become invisible, unimaginable, through radiance. Shelley has the wisdom and restraint not to attempt any but indirect descriptions. He knew that even a Dante must despair of words. As Beatrice tells Dante:—

> The river, the topazes that enter and come forth, the smiling flowers, are shadowy foretastes of their reality. Not that these things are themselves imperfect; but on thy side is the defect, in that thy vision cannot rise so high. ("*Paradiso*," XXX, 75–81)

So Shelley has to translate, has to find a language of dream, of indirect representation, for the reality he would lead us into.

I. A. RICHARDS

(*To be concluded*)

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[4] This reversal may be an echo of Plato, *Politicus*, 270-73: the golden age returns when the pilot of the universe takes the helm again and then the direction of events is again reversed.

BELIEVING AGAINST THE EVIDENCE

[OUR esteemed contributor, **Mr. Claude Houghton**, gives us in this article a most timely message of faith in man's ultimate power to redeem himself. Despite all evidence to the contrary, we cannot and should not despair of humanity. The thesis contains much of real value to the spiritual aspirant. It points to the fact that "it takes a nature with some strength in it to sink very low, and that the mere fact of having the power to sink low may mean that the same person in time may rise to a proportionately greater height," as W. Q. Judge stated. And he adds: "That is not the highest path to go, but it is one that many have to tread." Let us cultivate great faith.—ED.]

IN the first chapter of *The Book of Job* there is a discussion between the Lord and Satan which has remarkable relevance to this day and age.

It will be remembered that the Lord praised the rectitude of Job in such extravagant terms that Satan became extremely irritated. Consequently Satan—who is no mean psychologist at his level—asked the Lord two most penetrating questions:—

> Doth Job fear God for nought? Hast not thou made an hedge about his house, and about all that he hath on every side?

As the Lord did not answer these questions, Satan added:—

> But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

The Lord did put forth his hand and the hedge which surrounded Job was totally destroyed. His security vanished.

Now it is certainly a fact that when all prospers with us—when health is good and affairs flourishing, when Security seems to surround us like a thick-set hedge—it is not difficult to believe that if all is not "all for the best in the best of all possible worlds," still the world is a very pleasant place, and as good as it can be, "human nature being what it is."

Job's security vanished—with the result that he was challenged to believe against overwhelming evidence. And the hedge which many people were certain surrounded them has been totally destroyed. There is no security in the modern world for anyone. It is the reason why Security has top-level priority in every discussion about international and home affairs. So now we, like Job, are called upon to believe against the evidence. That is, we have to deny that the facts are the Truth.

It is futile to disregard facts—and, today, extremely difficult, because facts of an unprecedented and apocalyptic nature blacken every horizon. Especially, the hallucinating fact that man now possesses the power to

destroy this planet. A cloud has appeared—a mushroom-shaped cloud—which is much bigger than a man's hand.

So, in our degree, we have entered Gethsemane. In our degree, we are confronted by the ordeal that challenged Christ. He could have had no doubt about the facts: on one side, He was menaced by the envenomed hatred of the Jewish "Establishment"; on the other, by the imperial might of Rome. Those were the facts, and they sent Him to the Cross. But, for Him, they were not Reality. They were of Time. Reality is the Kingdom of God. It is Eternal.

The facts are never the Truth. Facts are to the truth what dates are to history. They record events, but do not reveal the significance of those events.

And appearances are never the truth. Many of man's most revolutionary discoveries resulted from a refusal to accept sensory evidence as final. Judged by sensory evidence, the world is flat, and the sun revolves round it. To judge by appearances is to become another fettered prisoner in Plato's cave—for whom shadows were realities.

Life has been defined as a drama between the visible and the invisible. And, possibly, the nature of that drama is essentially revealed if we contrast the appearance of a man with his invisible activities.

Now all our thoughts, emotions, feelings, imaginations, reveries, dreams, fantasies, are *invisible*. All that belongs to our scheming, planning, secrets, ambitions, all our hopes, fears, doubts, perplexities, all our affections, speculations, ponderings, vacuities, uncertainties, all our desires, longings, appetites, sensations, our likes, dislikes, aversions, attractions, loves and hates—all are invisible.

It is true that we can deduce something about a man from his voice, mannerisms, silences, expression, habits, and so on. We may discern something behind the mask of appearance, but we can never witness the private unique drama perpetually enacted on an invisible stage. It is one reason why we should not judge. The nature of the secret battle is never known.

Karl Barth, in his *Epistle to the Romans*, has a notable passage relating to this inner, unique, invisible drama:—

> Men suffer, because, bearing within them....an invisible world, they find this unobservable, inner world met by the tangible, foreign, other, outer world, desperately visible, dislocated, its fragments jostling one another, yet mightily powerful, and strangely menacing and hostile.

It is incontestable that many aspects of this outer visible world do seem "mightily powerful and strangely menacing and hostile." Especially today. (So true is this that it is necessary only to become depressed in

order to be overwhelmed by a veritable Niagara of negativity.) For instance: contemplation of the international scene is not calculated to create serenity. Two immensely powerful nations, fanatically antagonistic, confront one another—the policy of each being determined by Fear. Yes, behind all the loudly-trumpeted idealistic slogans is Fear. One could extend the list of "strangely menacing" aspects of the modern world almost indefinitely.

Nevertheless, in every situation, no matter how desperate in appearance, what is frequently disregarded is the potentiality in that situation. This is recognized in the statement that "A great sinner is a potential saint."

There is a passage in one of George Macdonald's books which dramatically illuminates the potentiality in a situation that, judged by appearances, is wholly debased:—

> The true value of the study of abnormal development is, that, in the deepest sense, such development is not abnormal at all, but the perfected result of the laws that avenge law-breach. It is in and through such, that we get glimpses, down the gulf of a moral volcano, to the infernal possibilities of the human—the lawless rot of that which, in its *attainable* idea, is nothing less than the divine.

It is thought that the value of this passage is that the depths of a man's descent are indicative of the height to which he could attain, and that though evil is "energy enslaved," it *is* energy—and, therefore, capable of transformation.

It may well be that recognition of the potential in every situation, no matter how desperate-seeming, illuminates the strange statement that "Lucifer is nearer to God—by the whole height from which he fell—than the average man."

After all, can much happen—up or down—to the self-satisfied, self-important, self-hypnotized? Do they not belong to those who are "neither hot nor cold?" Is it not true that when the Prodigal Son returned to his Father's house, his experience was wider, richer, deeper, than that of his stay-at-home brother, who, probably, took his Father's house for granted? Surely the Prodigal, on his return, would be the greater "fisher of men," for they would see in him one who had known servitude and had attained freedom. In that "far country" he had known devastation. He had been a man with "no visible means of support." And yet, so relentless and so subtle, at every level, is the strife between the invisible in man and the visible world outside him that possibly the Prodigal Son did not remain permanently in his Father's house.

It is so difficult to keep "heights that the soul is competent to gain."

Perhaps it is not always realized that Vision makes the man to whom it comes a stranger in the outer, visible, alien world of appearance. He can never again be at home in it, because he has glimpsed a harmony which denies reality to the world of sensory perception. And so, for him, everything familiar — everything instinctively accepted, everything once desirable — becomes alien. Perhaps this is why Rimbaud wrote: "*J'avais été damné par l'arc-en-ciel.*"[1] And it is certainly why Schiller cried: "Give me back familiar darkness! Take back Thy dreadful gift!"

What has to be realized is that Vision by its very nature cannot be permanent and, when it fades, the visionary rediscovers the actual world. And has to live in it — perpetually confronted by overwhelming sensory evidence that denies the validity of the Vision.

Every state of being has its own unique temptation and, presumably, the temptation of the saint is to doubt the reality of the Vision which revealed celestial harmony behind the flux, fury and insanity of the world of appearance. And his triumph is to believe against the evidence—the ever-multiplying evidence.

And yet, despite the sinister-seeming aspects of the modern world—the ever-tautening international tension, the menace of inflation, the tidal wave of crime, the internecine strife of professed allies, the perpetual cold war, euphemistically called Trade, the disease of "meaninglessness"—it is probably true that the potential in the world situation will prove more powerful than the negative forces which threaten annihilation.

There are several reasons why this may well be so. One is that humanity is "on trek"—in a strange region without signposts or familiar frontiers. Humanity is in extremity and the extremity of man is the opportunity of God, because extremity compels recognition of man's impotence and therefore prompts him to seek a deliverance from his predicament at a spiritual level. And this may explain the remarkable contemporary interest in religion — using that word in its widest connotation.

Another reason why the potential in the world situation may prove more powerful than the negative forces is that many-mansioned man not only does not live by bread alone, but cannot live by bread alone.

Finally, let us assume that the worst happens. Let us imagine that we become as mechanized as the machines we have created and that, therefore, life becomes as meaningless to us as it is to those machines. Let us imagine that we go to that "far country." Even so, eventually, when we come to ourselves, we shall, like the Prodigal Son, remember — rise up — and return.

CLAUDE HOUGHTON

[1] I had been damned by the rainbow.

INDO-VIETNAM LINKS THROUGH THE AGES

[**Shri H. I. S. Kanwar** was brought up and educated in Singapore and Malaya; he has served as a Commissioned Officer in the Indian Armed Forces and is now stationed at New Delhi. He contributed an interesting article on "Indian Culture in Indonesia" to our January 1957 issue. In this article he dwells on the happy history of India's cultural and religious influence on Indochina, which has been assimilated and made fruitful in a characteristic and charming culture by the original genius of that land.—ED.]

"TO KNOW MY COUNTRY," said the sage Rabindranath Tagore in his writings, "one has to travel to that age, when she realized her soul and thus transcended her physical boundaries, when she revealed her being in a radiant magnanimity which illuminated the eastern horizon, making her recognized as their own by those in alien shores who were awakened into a surprise of life." This could be appropriately applied to Vietnam, one of the lands in South-east Asia with whom India's cultural links date back to over 2,500 years.

Although ancient Hindu customs forbade emigration, they could not hold back the adventurers of Hindustan from going abroad to acquire first-hand knowledge of new lands and to preach the tenets of their creed. It may be said with some certainty that the desire to realize this was expedited by the rapid rise of the ship-building industry in ancient India.

An engraving on the *stupa* of Sanchi depicts a small boat sailing down a river, as also a royal ship having on it an empty throne. This may well be taken as one of the earliest references to shipping activity in India. That ship-building became a highly specialized art and a prosperous industry, thus providing adequate facilities for Indian seafarers to sail away from the shores of India, may be observed from the evidence available in the *Yuktikalpataru,* an ancient Sanskrit document whose origin dates back to time immemorial, which sets down in some detail the art and science of ship-building and allied subjects.

Tales of the pre-Buddhist period reveal instances of Indian ships sailing from the Ganges to Ceylon. In his treatise *Arthashastra,* Chandragupta's minister Chanakya refers to Indian vessels proceeding abroad, a contention supported in the writings of Megasthenes, the Greek envoy to Chandragupta Maurya's court over 2,000 years ago, who states that he found shipping activity not only on the Ganges and the Indus and their tributa-

ries but also their river mouths. Ancient Sanskrit accounts make mention of Indians experiencing dangerous voyages and shipwrecks in which many hundreds perished.

During the period of Ashoka the Great in the latter half of the third century B.C., groups of Indian traders and missionaries ventured across the Bay of Bengal to ply their trades in gold, ivory, rhinoceros horn, sloes and camphor, and to spread the Gospel of Gautama Buddha. After crossing the Bay, the seafarers sailed down the west coast of Malaya, steered through the Malacca Straits, and reached the scattered islands of the Malay Archipelago, whence they veered northwards soon to find themselves on the shores of a new land, which they referred to as Champa. As a matter of fact, the inhabitants they visited began to appreciate the doctrines of the Indian missionaries and Sanskrit scholars so much that they invited them to settle down in their countries, and by stages the inhabitants found themselves converted to Hinduism and Buddhism.

In the third century B.C., we hear of Indians visiting Indochina, including Funan, the Chinese name for a state then flourishing in Kamboja. Ptolemy, that ancient geographer and astronomer of Alexandria in the second century A.D., states that Indian colonists existed not only in Burma and Malaya but also in Indonesia and Indochina, a fact supported by contemporary Arab and Greek manuscripts which reveal that a regular maritime intercourse existed between India and South-east Asian lands.

According to various authorities on Oriental history, during the first thousand years of the Christian era there were four or five waves of colonization by Indian adventurers all over the East. Scattered as these colonies were, they were mainly situated at strategic points and trade routes. These settlements were given old Indian names. Thus Cambodia, as it is known now, was called Kamboja, which was a well-known town in ancient India, while Annam was called Champa (founded in the late second century), after its old namesake (modern Bhagalpur) in Bihar, whence the original people of Annam may have come. However, it may be stated that the earliest Indians to venture over the seas came from Bengal and Kalinga, and, since Andhra coins dating back to 200-300 A.D. bear the effigy of a double-masted vessel, it is reasonable to assume that latterly Indians went abroad from south-eastern India.

Ample evidence is available to show the high esteem in which Indians were held in Indochina. Contemporary documents state that one Kaundinya, described as an Indian Brahmin of great talent, settled down in Funan, where he accepted the hand in marriage of a beautiful Cambodian princess named Naginisoma. Further, for qualities of head and heart, he was

requested by the retiring monarch to succeed to the throne of Funan, which he did!

Incidentally, Kaundinya's was not the only case of its kind, for an old Chinese manuscript records that "more than a thousand Brahmins reside there [in Funan]. The people follow their doctrines and give them their daughters in marriage. They read their sacred books day and night." These events may well be taken as the consummation of cultural and blood ties between the Indians and the Indochinese. What is more, it cannot be doubted that it was from India that Hinduism, Buddhism and Indian culture spread over Indochina, which in later days became an essentially Buddhist empire, and, as the people of Bali have stuck to Hinduism, the Indochinese once for all decided on Buddhism as their faith.

The early Indian Buddhist scholars established several institutions of Sanskrit learning, the most outstanding being at Angkor. Sanskrit was absorbed to such an extent into the life of the Indochinese that everything, even their musical instruments, came to be known by a Sanskrit name, and public recitation of the great Sanskrit epics was the order of the day, even as late as the seventh century A.D. The Khmer rulers also adopted the old Indian title of "*Varman*" after their names. In Kamboja, the alphabet was derived from a South Indian script.

A third-century document states that the ruler of Funan, during the course of an audience given to an Indian visitor, was much impressed by the latter's wonderful description of the existing conditions of life in India, as a consequence of which the Funan King despatched a close relative as his personal envoy to India, where on arrival the latter and his retinue were accorded a warm reception by the Indian ruler. During his stay as a royal guest, the Funanese was presented with half a dozen horses of Indo-Scythian breed as a personal gift from the Indian ruler to the King of Funan. This gesture of friendship further cemented the ties between the two countries.

In the fourth and fifth centuries, several famous Indian scholars visited South-east Asia, namely Shrijnan Dipankar, who met there Acharya Chandra Kirti, the eminent Buddhist scholar, and declared Shrivijaya to be the headquarters of Buddhist faith in the region; Prince Gunavarman, another Buddhist missionary, ventured from his native Kashmir in 420 A.D. to spread his gospel in Indonesia and Indochina, which he visited in 423 A.D. on his way to China; and there were others who followed them to continue their good work.

For over 1,000 years, Buddhism and Hinduism flourished side by side. Both acted as unifying forces, whence emerged the mighty Sailendra

empire of Shrivijaya which flourished in glory for seven hundred years. A great naval power based on trade and commerce, it reached its peak of power and influence in the eleventh century, when it held sway over Ceylon, Malaya, Indonesia, Indochina, Formosa, the Philippines and even a part of south-eastern India.

Since Kamboja was already a powerful state long before the Sailendras had consolidated their domains, to what extent Indochina came under their hold is debatable. It is clear, however, that Kamboja was fully independent in the ninth century, its empire existing until the close of the thirteenth century. It was King Jayavarman who established the Kamboja empire with his capital at Kamboja after uniting the smaller states with his own in the ninth century. The state religion was Mahayana Buddhism.

The ancient glory of Indochina, whose cultural parents were India and China, reads like a fairy tale. Subject to foreign incursions and mandarin exactions in the days of yore, Indochina emerged over a thousand years ago as the hub of a vast empire extending from the Bay of Bengal to the China Sea, prosperous and thickly populated. Under the rule of such great builders as Jayavarman, Suryavarman, Yashovarman and Indravarman, Indochina was covered with a wonderful network of roads, which have since vanished through the ravages of time, and much of the area through which they wound is now a wilderness.

By nature lovers of music, arts and crafts, this people erected colossal palaces and temples, whose architectural beauty is a match to those built during the same period in Indonesia and elsewhere. The Indochinese were ahead of others in South-east Asia in one important sphere. Alongside their temples, they put up buildings which they filled with choice Sanskrit manuscripts; but though the remnants of the former may be seen today, the latter are no more, perhaps having rotted during the disintegration of the empire.

Angkor, the capital of this vast empire, was called "the Magnificent City," in which flourished a million inhabitants. Behind the massive towers of mysterious Angkor, thrusting its ruins above the forests near the Tonle Sap, looms ancient Brahmin culture, which also influenced the Chams whose brick towers and a mere lakh of people are the only remnants of a once powerful kingdom. The enlightened kings and bonzes were influential in making the Khmer tribes civilized, and their culture spread even to the tropical jungles of Kamboja. The Indian Brahmins who sparked the native genius of the Khmers and the mandarin intruders from neighbouring China who lent their culture to the Annamese were not the only immigrants in Indochina. Indochinese ancestry can also be traced to the

mountains of Tibet, north-western India, the wind-swept plains of Mongolia and down south to the Malay Archipelago. A Chinese traveller visiting Angkor towards the end of the thirteenth century mentions its immense wealth, splendour and high standard of luxury.

All of a sudden, disintegration set in soon afterwards, and chunks of the empire were torn away by the Mongol emperors of China and northern intruders of Tibetan stock. The fall of the Khmers was expedited by their internal petty squabbles, as also partly by the silting up of the Mekong River, which converted the approaches to the city into marshlands and led to its abandonment. Even the jungle folk, whom the Cambodians looked after so well, especially by establishing *ashramas* or forest schools similar to those in old India, once more returned to their previous wild life, their numbers rapidly reduced by the prevalence of tropical disease.

Consequently little remains of the great and glorious Hindu civilization, except the charming and romantic court of Cambodia. But there are several historic monuments of Hindu architecture and sculpture, and a royal school of ballet dancing, whose sacred performances are a challenge to those of immortal Bali. The ancient Hindu temples were dedicated to Shiva and Krishna, whose complete life is depicted in stone sculptures in the Misong Temple; but the biggest Buddhist Temple is located in Dongduong, famous for its exquisite standing bronze Buddha, an exact replica of that existing in Amraoti in India. The sculpture of all temples is Gupta in style, and from its detailed nature it is evident that Indian Brahmins supervised its construction.

Angkor Vat is to Indochina what the Taj Mahal and the Sanchi Stupa are to India, a living memory of the Khmer genius which produced it in the twelfth century in the reign of the "Varman" kings. About a furlong in length and 270 yards wide, the main temple is formed in terraces one above the other, and has five towers of which the centre one takes the form of a lotus-bud and rises over 200 feet in height. As elsewhere, the sculpture of Angkor Vat predominantly depicts stories from the *Mahabharata* and the *Ramayana* and of the incarnations of Vishnu and other Hindu deities. Every inch of stonework is finished to the smallest detail.

The environments of this great edifice, the largest of its kind in the world, comprise a vast area of mighty ruins and artificial tanks and pools. Life-size elephants sculptured in stone figure along the whole length of one terrace. The five gates are also in the form of elephants picking lotus flowers with their trunks; another favourite subject of sculpture here is that of female dancers and goddesses, whose marvellous dress and postures are to this day adopted in al. dances and rituals in Indochina.

The greatness of Angkor has been praised to the skies by authorities on Oriental sculpture, most of all by Osbert Sitwell, who expresses himself thus :—

> Let it be said immediately that Angkor, as it stands, ranks as the chief wonder of the world today, one of the summits to which human genius has aspired in stone, infinitely more impressive, lovely, as well as romantic, than anything that can be seen in China.

Since Khmer culture existed when the Hindu adventurers and Buddhist missionaries from India arrived in Indochina to introduce Indian culture, Indians had no alternative but to merge into the local population. Thus, it would be incorrect to say that they came to fill a vacuum. There was a fusion of cultures, from which arose a new one comprising the best of both, with the Indian influence predominating. The art of Indochina is actually a mixture of Hindu-Buddhist and Indo-Khmer arts which have been used to express the ideas deeply rooted in the native ancestor cult. It was but inevitable that, initially, art in Indochina should have been predominantly Indian in character, but later it gradually adapted itself to native ideals.

And thus, since the earliest times, Indochina has been influenced by Indian culture, which pervades the life of the people in every sphere. One of the most befitting tributes to the influence of Indian culture in Indochina has been paid by Doctor Quaritch Wales, the noted archæologist, who says :—

> When the guiding hand of India was removed, her inspiration was not forgotten but the Khmer genius was released to mould from it vast new conceptions of amazing vitality different from, and hence not properly to be compared with anything matured in a purely Indian environment....It is true that Khmer culture is essentially based on the inspiration of India, without which the Khmers at best might have produced nothing greater than the barbaric splendour of the Central American Mayas; but it must be admitted that here, more than anywhere else in Greater India, this inspiration fell on fertile soil.

H. I. S. KANWAR

NEW BOOKS AND OLD

"MULTIPLY BY INFINITY"*

JOHN SOMERVELL HOYLAND ("Jack"), Quaker prophet, teacher and good companion, died in his seventieth year in October 1957. Mahatma Gandhi was eighteen years his senior; their meeting in England in 1931 was one of the really significant encounters of Jack Hoyland's career. Hoyland himself was eighteen years senior to Reginald Reynolds, his own friend and Gandhi's, who has now written a short biographical study. His little book was published in 1958, but before the review copies had reached India Reginald Reynolds too had finished his earthly task.

Reginald Reynolds loved Jack Hoyland, and he writes with a warmth, vivacity and understanding born of clear-sighted, unsentimental but admiring love. Both men had met Gandhi during the same period. Reynolds, on his first visit to India as a young man, had carried a letter from Gandhi to the Viceroy, Lord Irwin, which played its part in the Gandhi-Irwin Pact and opened the way for Gandhi's visit to England. Jack Hoyland met Gandhi at Woodbrooke, the Quaker College near Birmingham. From that time the two English Quakers shared the same concerns; both wore themselves out in the cause of justice, the service of suffering, the tasks of peace.

This is how Reynolds writes of the links between Gandhi and Jack Hoyland:—

> These two men are coupled together forever in my mind.... Jack knew... that (in such a struggle as Gandhi undertook in the last two years of his life) death was not defeat... the years between Gandhi's death and his own were to be the most fruitful of all... as though he had felt some part of Gandhi's burden fall upon his own strong shoulders.... Both... grew steadily more radical with the passing years... but I believe the closest link between them was a sense of urgency, combined with that serenity which comes only to those whose confidence is in things eternal. Each of them grudged time wasted when so much was to be done... both with an eye on the pendulum. But in neither man was there any panic.... They could see beyond human wickedness and folly the power and the glory of God.

Here, as often in the course of this booklet, Reginald Reynolds not only gives us a pen-portrait of his friend, but also reveals himself; he writes with passion and eloquence because the work he writes of was part of his own life, because he himself was fired by the same enthusiasms. Therefore in writing of the man he loved he has also written his own memorial. To read it is to be brought into touch with what Christians call "the Communion of Saints," the secret, hidden ways in which one lovely awakened soul touches and kindles another.

There was, for example, the hidden inspiration of Jack Hoyland's parents. The memory of his cheery, saintly mother was an abiding power in his life; his father had the strong, selfless love that respected his children's freedom and their right to their own experience — "Let them run their heads against a brick wall if they want to," he would say. In later years it was possible for Jack to think of God as being "even as my father was, yet

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**John Somervell Hoyland.* By REGINALD REYNOLDS. (Quaker Biographies, Friends Book Centre, London. 98 pp. 1958. 3*s*.)

infinitely more," as he prayed for wisdom in dealing with his own children. In one written prayer in which he thanks God for his father's "genius for friendship, gentleness, and tenderness in strength," he asks grace "that some day my small child may say one-tenth of this about myself." When that small child grew up, she typed three words at the bottom of her copy of that prayer: MULTIPLY BY INFINITY.

Take another "hidden link." Jack Hoyland was educated at the same school (King Edward's, Birmingham) where Deenabandhu Charlie Andrews had studied sixteen years before. Hoyland, like Andrews, received there a fine classical education; Hoyland, like Andrews, found lifelong spiritual nourishment in the Greek classics and the Greek New Testament, especially the *Gospel according to John*. And, at the same time as Andrews, a man of thirty-three, was leaving behind the assurance of a brilliant and comfortable Cambridge career to take the place in India of a friend who had died of cholera, Jack, a boy of seventeen, athletic, popular, Captain of the School, was risking what all boys hold so dear, his good name among his schoolmates, by refusing for conscience' sake to join the school branch of the National Cadet Corps. That shows a fine quality of moral courage. What faithful, unknown teachers, and older friends, shared in the awakening of these boys' minds and the kindling of their spirits?

Jack Hoyland spent the greater part of sixteen years (1912-28) working as an educational missionary for the Quakers in India. He had married at the beginning of this period, having invited his wife to join "a partnership of sacrifice." During the deadly influenza epidemic of 1918-19 he was leading High School boys in heroic medical services in the stricken jungle villages; a few years later there was another grim battle against famine and cholera in Mandla. The "partnership of sacrifice" was real; the young wife died of enteric after less than six years of marriage, and in Mandla a second gallant woman shared his dangerous days. In this service also Jack and his bands of plucky students were following where C. F. Andrews had led; today, when "social service" is on everyone's lips, we need to capture afresh their steadfastness and courage.

Jack drove his body beyond its endurance, and in 1928 he was obliged to go back to England. But his experience in India had marked him deeply, and it is at this point, when he and Gandhi had not yet met, that Reginald Reynolds draws another revealing parallel between them. Neither, he writes, had any "small talk"; both Hoyland and Gandhi attracted others and aroused their lasting enthusiasm by "faith, contagious purpose and a riotous sense of fun." These same qualities marked Reginald himself, as all know who felt his inspiring comradeship.

From 1930 onwards Jack Hoyland was teaching at Woodbrooke, Birmingham. Reginald Reynolds, back from India, was throwing himself into the "No More War" movement, with a growing realization that no political and economic actions for justice and peace could be really effective unless they were backed and inspired by new spiritual insights and energies. Gandhi in India was working out in more and more radical fashion the claims of true *Swaraj* upon the individual and society. During this last quarter of a century of the lives of Hoyland and of Reynolds, they shared (among much else) two experiences of special significance which make them part of the world-wide movement of thought and experiment of which Vinoba Bhave, following Gandhi, has become the leader.

The first experience is that of the sacramental nature of shared and selfless manual labour. Both Jack Hoyland and Reginald Reynolds threw themselves heart and soul into the work-camp move-

ment, and under their leadership international work camps for young people realized much of their rich spiritual potentiality. These two men, no less than Gandhi and Vinoba, discovered for themselves the spiritual joy of physical work — of handling a saw and "driving a fork into the good earth." They found in their own experience the truth of the mystical words of Christ:—

> Raise the stone and thou shalt find Me;
> Cleave the wood and I am there.

One of the most moving pictures in the book is of Jack in old age, no longer able to swing an axe or a spade, still going to work camps to do the dull jobs of washing vessels and cutting vegetables, so that younger folk might enjoy the creative fun of the "real job."

The second common experience is of the reality and depth of a fellowship of the Spirit which transcends time and place and is victorious over death. Reynolds describes how Jack would note in his diary the times when any friends of his were to be engaged on tasks of special importance or difficulty, so that he might not fail to uphold them, in the hidden fellowship of the Spirit, by loving and concentrated thought. This is the life to which Vinoba refers when he reminds us that we are other than our bodies, and this is what Reginald reverts to in a paragraph that reveals his own faith no less than Jack's:—

> There is a whole life of Jack Hoyland which nobody can ever write, because it was not bounded by time or space, or known to others, except in brief glimpses . . . it was one of his personal desires to visit Assisi (sacred to the spirit of St. Francis). By all accepted standards the visit never took place. . . . And yet, like Tolstoy's pilgrim, who never reached Jerusalem because there were too many people on the way who needed his help, I think Jack *did* reach his goal in that life which nobody will ever write.

To reach such a record is to feel that the spirit which shone in these particular lives is indeed to be "multiplied by infinity," and that no man can ever calculate how far their influence may go.

MARJORIE SYKES

The People's Plato. By HENRY L. DRAKE. (Philosophical Library, New York. 633 pp. 1958. $ 7.50)

To popularize Plato is one of the worthiest things that a philosopher can undertake, and that for more reasons than one. Though often branded as a mere idealist, occupied with "forms" as such, Plato insists on the relationship of these to the workaday world, and on the relevance of belief in "higher things" to the mundane concerns of the ordinary man. More important than this, he is perhaps the only great philosopher to have worked out this relationship in detail. To him, as to Indian thinkers, philosophy is a way of life, and at that the noblest—and he tries to show why. What is more, Plato can be sauce for the goose and also for the gander—persons of diverse tastes can enjoy his writings for diverse reasons.

The popularization of Plato can be done in two ways. First by translating any or all of his works into easy contemporary idiom; or, secondly, by providing a "digest" of his work, rearranging the contents of the various dialogues, omitting what is repetitious or inessential in the argument and thereby knitting his thought into a coherent whole. Cornford followed the former course; Mr. Drake adopts the latter. This work is not simply another version of a familiar work (as Cornford's *Republic*); "it is a complete reorganization of the Dialogues so that all related material is arranged sequentially," moving from the more simple in thought to the more complex.

The work is divided into four Books. The first deals with Socrates, his life and his attitudes to such vital issues as immortality, morality, marriage and education. The second is devoted wholly to Plato's views as expressed in the *Republic*; the author considers their subject to be the "Conquest of Self" and includes treatment of the search for justice, the theory of the State and education, the place of women in the State, the philosopher-king and the perversions of the good State. The appropriateness of the general title of this Book is not quite clear to me. The third Book covers the dialogues which speak of the creation of the universe, God and gods, the sinking of Atlantis, judgment after death, the nature of knowledge and the place of pleasure and wisdom. The last Book, entitled "Man's Neglected Heritage," contains Plato's thoughts and sayings on life and philosophy and other miscellaneous topics.

By and large, as would be obvious from the above, this is Plato adroitly and successfully abridged and simplified to suit the convenience of a reader who has a taste for intellectual adventure. The breaking up of dialogues into sections, each with a heading, makes it easy to follow the argument, and appreciate the sequence of ideas. This perhaps cannot be said of the first and the fourth Books, in which the topics do not always seem to follow a logical order, but sprout from anywhere. One could also cavil at some interpretations offered—as when Ideas are spoken of as "powers which direct the perfecting of mankind." Yet one does not think of these things when reading the work — one is rather conscious all the while of Plato, the seer and philosopher, and the wise things he said. In trying to popularize him, Mr. Drake has made Plato live again as a prince amidst an intellectual aristocracy, the men of gold; and well may he be proud of his excellent achievement in this labour of love.

A. K. JIANDANI

The Greek Philosophers. By REX WARNER. (A Mentor Book. The New American Library of World Literature, New York. 238 pp. 1958. 50 cents)

The origins of many things that are valuable in modern Western civilization are to be traced to the ancient Greeks. Not the least important is the intellectual vitality, the vigour of free and fearless thinking, that characterized the Golden Age of Athens. The book is a valuable effort to give the reader a compact account of the life and work of a series of philosophers, from Thales of Miletus down to Plotinus of Alexandria, who, during a span of nine centuries, achieved discoveries in cosmology, metaphysics, astronomy, mathematics, ethics and political philosophy in addition to developments in literature and arts which have been the admiration and model of the modern world.

This work is all the more valuable for a judicious selection of complete extracts from the writings of the philosophers studied. Here is a book which does not give the reader a second-hand narrative of what the thinkers did but provides a direct approach to some of the best achievements of the Greek genius. The astonishing fertility of mind of a small nation of antiquity surrounded by a world rightly termed barbarian and the achievement of a rational outlook and a limitless power of inquiry have been responsible for the great efflorescence of the human intellect witnessed in the modern world in Europe during the last three and a half centuries. This book provides "a stimulating body of thought, a remark-

able record of man's never-ending effort to explain the world through the use of reason."

D. GURUMURTI

David Hume. By A. H. BASSON. (A Pelican Book. Penguin Books, Harmondsworth, Middlesex, England. 183 pp. 1958. 3*s*. 6*d*.) Received through the courtesy of the British Council, London.

This little volume is a valuable addition to the Pelican series devoted to the history and problems of philosophy. Mr. Basson gives an interesting account of Hume's life and personality and deals with almost all aspects of Hume's thought. Hume was appreciated more as a historian by his contemporaries than as a philosopher, and only when the perusal of his thought awakened Kant from his "dogmatic slumber" did he gain the reputation of a thinker to be seriously reckoned with. Now it is realized more and more that the Scottish philosopher is not without original ideas on the problems of morality and religion, and he may fairly be called the true precursor of modern analytic thought. Mr. Basson's exposition amply confirms this judgment. It is in the fitness of things that the writer should consecrate a whole chapter to the sceptical philosophy which is so closely associated with Hume. The nature and meaning of scepticism is dealt with both in its historical context and in its relation to Hume.

No one can deny Hume's acumen and analytic power. But philosophy is more than analysis, and the associationist psychology with which Hume worked is anything but adequate to grapple with the mystery of self and the problem of causality. What is wrong with British empiricism is the fact that its concept of experience is extremely narrow and is only an artificial product of a psychological theory. But, whether we agree or not with Mr. Basson's approach to philosophical problems or with the conclusions at which Hume arrived, this new introduction to Hume's thought is very instructive and informative indeed. We may safely recommend it to every student of the history of philosophical ideas in the West.

S. VAHIDUDDIN

The Cultural Heritage of India. Vol. I: The Early Phases (Prehistoric, Vedic and Upanishadic, Jaina and Buddhist) Edited by S. K. CHATTERJI, NALINAKSHA DUTT, A. D. PUSALKER and NIRMAL KUMAR BOSE. Introduction by S. RADHAKRISHNAN. (The Ramakrishna Mission Institute of Culture, Calcutta. lxiv+652 pp. 1958. Rs. 35.00)

The three volumes of the *Cultural Heritage of India* first published in 1937 were acclaimed with great delight by lovers and scholars of our ancient Indian culture throughout the world. The need for a revised and enlarged edition of the volumes was increasingly felt by the publishers during subsequent years. Accordingly the Ramakrishna Mission Institute of Culture, founded in 1938, launched their scheme for such an edition in five volumes and with the co-operation of a band of competent scholars and editors, as also with the financial support of our national Government, brought it to fruition. Vol. III (the Philosophies) and Vol. IV (the Religions) and the present volume amply show the capacity of all concerned to organize and conduct co-operative research in history, philosophy, religion, the fine arts, the exact sciences, economics, politics, literature and sociology and allied subjects.

Part I of the volume before us con-

tains five articles dealing with the background of Indian culture. Part II gives us a glimpse of pre-historic India in four articles. Part III discusses in twelve articles all major problems connected with the Vedic civilization (culture, religion, society, philosophy, rituals, etc.). Part IV also contains twelve articles and is devoted to Jainism and Buddhism (sects, history, precepts, philosophy, ethics, *Karma, Nirvāṇa*, etc.).

Both in quality and quantity the present volume maintains the high standard of critical scholarship noticeable in the two volumes published earlier by the Ramakrishna Mission Institute of Culture. The death in 1956 of my revered friend Dr. H. D. Bhattacharya, who edited those volumes, was a great loss. I am, however, happy to find another eminent scholar, Dr. A. D. Pusalker, on the Editorial Board of this volume. This volume tells in an admirable manner the story of the way in which the foundations of our culture were laid early and how, later, on these firm foundations our ancestors built up a magnificent edifice which is everlasting, as its bricks are cemented by the unity of spiritual experience.

In closing this brief notice of a volume of great scholarly merit we congratulate heartily its authors, editors and publishers upon their splendid success in executing their well-conceived project which redounds to the name and fame of the Ramakrishna Mission.

P. K. GODE

The Heart of India. By ALEXANDER CAMPBELL. (Constable and Company, Ltd., London. 333 + vii pp. 1958. 18*s*. 6*d*.)

It is sad that this new travel book by a *Time* and *Life* correspondent should be in the worst tradition of Kathleen Mayo. The author paints a picture of modern India in which widows immolate themselves on their husbands' funeral pyres with the full approval of their families!

If only half the things Mr. Campbell writes about his Indian travels are true, the Asians deserve his sympathy rather than his ill-concealed contempt. Shown round an Indian village by the development officer, whom the author describes as a "Congress wallah," the unfortunate official happens to remark, "I hope you will not be too hard on us; there is so much to do, and so few qualified people to do it; but we have really begun to build. . . ." Mr. Campbell's reaction is to observe: "He was begging for a word of praise, a pat on the back." This development officer, Shri Sewa, has the distinction of being the only Indian Congress worker to have wrung a word of reluctant "goodwill" from Mr. Campbell during his entire tour of the country.

The author dislikes Peace Conferences intensely, especially if Chinese or Uzbekistan delegates happen to be present. The Indian photographer who dares to take a photograph of a Soviet playright at one peace conference is sharply described as having "frayed shirtcuffs." Prejudice carried to this extent is pathological, and causes one to distrust many things in Mr. Campbell's book which are very likely true.

His pages on the recent troubles in Pakistan have the appearance of authenticity, but they deal with a region of which the present reviewer knows little. India, which I know well, is grossly misrepresented in this book.

It is amazing to find an American who, in 1958, considers a cummerbund and black tie essential to seeing India. So superficial a writer cares nothing for the heart of the people, and confesses himself embarrassed when an Anglo-Indian bares his soul to him.

Mr. Campbell's previous book was *The Heart of Africa,* a title taken from that great and wise traveller, Schweinfurth, whose civilized approach to others enabled him to see humanity and nobility even in Congo cannibals. Has it occurred to Mr. Campbell that the day may not be far off when it may require a great and wise traveller, indeed, to discover humanity and nobility in American correspondents of *Time* and *Life*?

DENNIS GRAY STOLL

Mohan-Mala. A Gandhian Rosary. (146 pp. 1959. Re. 1.00); *India of my Dreams.* (339 pp. 1959. Rs. 2.50); *Panchayat Raj.* (41 pp. 1959. 30 *naye paise.*) Compiled by R. K. PRABHU. *A Gandhi Anthology,* Book II. Compiled by VALJI GOVINDJI DESAI. (95 pp. 1958. 50 *naye paise*); *Women.* By M. K. GANDHI. (111 pp. 1958. Re. 1.00); *Homage to the Departed.* By M. K. GANDHI. Compiled and edited by S. B. KHER. (208 pp. 1958. Rs. 2.50.) (All Navajivan Publishing House, Ahmedabad.)

Shri R. K. Prabhu is an adept in the art of editing anthologies. He has now added three new compilations to those published previously. These have been evolved from Gandhiji's varied voluminous writings. *Mohan-Mala* is a rosary of 366 "Pearls of Thought"—one "pearl" for each day of the year, including the leap year. As such, it can be used advantageously as a manual for daily meditation.

India of my Dreams, a thoroughly revised and enlarged edition, consists of passages from Gandhian literature, all converging on a picture of the country of his vision—a country

> in which the poorest shall feel that it is their country in whose making they have an effective voice, an India in which there shall be no high class and low class of people, an India in which all communities shall live in perfect harmony.

Panchayat Raj is a kind of a mirror to the many-sided village life and administration Gandhiji visualized. The second Book of *A Gandhi Anthology* is made up of appropriate extracts dealing with such favourite subjects of Gandhiji as Khadi, Village Sanitation, *Satyagraha,* the Constructive Programme, Non-violence of the Brave, Harijan Service, Truth, etc. *Women* is an abridged edition of *Women and Social Injustice,* giving a gist in Gandhiji's own words of his views on topics of special interest to the women of India.

Reading these anthologies, one cannot help endorsing the sentiment expressed in the couplet with which Shri Valji Govindji Desai has prefaced his particular anthology:—

> As I counted the days of my eternal separation from you, not only months but even years have passed. O my master, I am forgetting not only your face but even your name.

Would then that our people would return to Gandhiji's vision and views!

Homage to the Departed is a collection of tributes paid by Gandhiji chiefly to the departed among his distinguished contemporaries (a serious inadvertant omission has, however, crept in — Gandhiji's tribute to the Poet Rabindranath Tagore is not included!) as well as a number of tributes paid to Gandhiji after his death by some of the leaders of the world's thought. There is also an Appendix, containing selected thoughts of Gandhiji on Death, Martyrdom and Immortality.

All the publications are, indeed, welcome and valuable additions to private and public libraries.

G. M.

The Oedipus Plays of Sophocles. Translated by PAUL ROCHE. (A Mentor Classic. The New American Library of World Literature, New York. 224 pp. 1958. 50 cents)

The translation of literary masterpieces into a foreign tongue is a difficult and delicate task. Only in the hands of geniuses who have gained competency in different languages have such attempts attained any measure of success. Nuances of expression, literary cadence and emotional warmth tend to go wooden in an alien garb. The author of this work deserves to be congratulated on attaining a poetic expression in English that suggests the splendour, dignity and power of the original Greek masterpieces of Sophocles, the great tragedian of the Golden Age of Athens. There are passages in these three translated plays of sustained eloquence, of Miltonic dignity of utterance and Shakespearian richness and mellifluousness of vocabulary. Rightly has the translator devoted special attention to "the sequence of Sophocles' feelings and ideas," and tried to match his verbal fluency "never by imitation, only analogy, transposition, re-creation."

The message of Greek drama, the omnipotence of fate, the dignity and nobility of the human soul in suffering, the pathos and tragedy of a pure soul in the toils of circumstance, are all vividly brought out in these plays.

Mr. Roche's future work will be eagerly awaited by his readers.

D. GURUMURTI

Common Sense and Nuclear Warfare. By BERTRAND RUSSELL. (George Allen and Unwin, Ltd., London. 93 pp. 1959. 7*s.* 6*d.* cloth; 3*s.* 6*d.* paper)

On the dust-cover of this book are listed 34 previous titles by its author. None of them indicate any special concern with the problem of warfare. Why, then, the author's sudden urgent preoccupation with this question? The reason should hardly need stating. With the arrival of nuclear weapons the world situation has changed almost out of recognition. Until now, war has been a straightforward matter of a conflict between two sides; it was the sides that counted. But today all possible combinations of sides have been dwarfed by something else. The most terrible enemy of all time has taken the stage.

These basic facts should be crystal clear. Yet it is among the main grounds for pessimism that the rate of penetration of the impending crisis into general consciousness should be so slow. We are very much in the debt of this great philosopher for his spearhead insistence on these paramount points.

But beyond them? Remember that, all along, war has always been a constant, woven into every part of the pattern. Shall we, in hardly any time at all, eliminate it altogether (for it is stressed, rightly, that it is not only nuclear warfare that must be renounced, but all warfare) simply by setting up an international conciliation committee, as proposed? Unfortunately, if reason is to be the guide, the author himself fails to set a good lead. Once past the opening points, he is soon in difficulties. He endeavours to present the two main power groups as roughly balanced, with equal rights to be retained and equal faults to be ironed out. But this is simplifying things too much. It overlooks the fact that, through it all, the world is moving slowly to the left, because it is the only direction it can move; increasing population pressure on decreasing resources will see to that. It overlooks the gradual progress of the movement

against colonialism, which has no corresponding counter-movement. And is it really true about the "need to escape from the burdens of the arms race"? Did anything ever pay better? It is difficult to see much advance from the present set-up in an "International Armed Force sufficiently powerful to be certain of victory over the armed forces of any nation or likely alliance of nations" and division of the world into "subordinate Federations." No, this is so much surface froth. The "common interests" on which it is desired to build must be sought at deeper levels.

ROY BRIDGER

Siamese Tales Old and New. Translated by REGINALD LE MAY with some Reflections on the Tales. (Arthur Probsthain, London. 192 pp. 1958. 21*s.*)

Dr. Reginald le May is a scholar with a long-standing interest in the culture of Siam, and this has given him an insight into the Siamese character. He has an equal interest in the character of man, the human being, and these two pursuits he co-ordinates skilfully in his very interesting Reflections which follow the fifteen stories he has here translated, selecting them as "at once diverting to the reader and illuminative of Siamese character and customs." The stories are lively and humorous and, in some cases, even broad or what has been termed "spicily humorous." The stories reveal that the Siamese mind is essentially realist. Virtue may not receive its just reward; the rascal of the story, and not the hero, may be the one to come out on top. In the Siamese view, Dr. le May explains, it is better that the story should be true to life with its dangers revealed, rather than that they should be hidden under the cloak of idealism. The true test of the story will come with the question, "With whom does our sympathy lie at the end?"

Dr. le May points out the need for books that are not Western interpretations, but allow the Siamese to speak for himself, that show at first hand how his mind works, what his capacity for humour is, and what his outlook on life. The present work makes a substantial contribution to that end. We hope Dr. le May will follow it up with a volume on Siamese poetry. For poetry, he says, is, to the Siamese, their most natural form of expression in secular literature, and Siamese thought will never be understood in the West until their poetry is fully explained. As the modern world grows smaller and smaller the need for understanding among nations grows stronger and stronger. That Siam has a contribution to make to the thought of man is clear from this charming book.

IRENE R. RAY

Dream in High Summer. By DALLAS KENMARE. (Ed. J. Burrow and Company, Ltd., Cheltenham. 58 pp. 1959. 12*s.* 6*d.*)

In a brief but downright Foreword to this new volume of poems Dallas Kenmare reasserts her conviction that poetry "must include a degree of magic, born of that indefinable and nowadays rejected quality, inspiration." Her own practice as a poet exemplifies her belief in almost every line she writes. She has always had an exceptional sense of the music of words as they float and flow on waves of feeling, whether affirming the everlastingness of joy or when

> ...suddenly for lost youth, lost beauty,
> the heart sickened and grieved,
> quivering under the merciless lash of
> Time.

Between these two moods, each es-

sentially romantic, her poetry moves in a kind of rhythmic soliloquy, seeking the hidden centre in which they meet and are reconciled. As in previous volumes some of the longer poems are dramatic monologues such as the one here accredited to a seventeenth-century woman poet of Wales. But such characters are little more than masks through which the poet expresses her own life-experience and her deepest preoccupations. These culminate in those moments of pure acceptance in which the conflict between the temporal and the timeless is resolved and she can say:—

"We are reborn today"—
It is time to be reborn—
This is our first bright June,
Here are new flowers, and here a scent
Untouched by memory.
This drowsy noon we wake and wonder,
We never heard
Before this Eden-bird.

H. I'A. FAUSSET

The Bible Was Right: New Light on the New Testament. By HUGH J. SCHONFIELD. (Frederick Muller, Ltd., London. 245 pp. Illustrated. 1958. 18*s*.)

Dr. Schonfield came into prominence some years ago with his translation: *The Authentic New Testament.* However ambitious the title, it was a gallant attempt to recapture the realism of the text in order to help the reader enter into the spirit of the narrative. In this book he takes up a fresh but related task. It needs to be made clear that Dr. Schonfield is not here concerned to enter the lists in the battle between what are loosely called the "Fundamentalists" and the "Higher Critics." Nor is he concerned with the religious content and implications of the New Testament books. His aim is at once more limited and more practical.

In recent years vast archæological discoveries have been made in the Bible lands. Of these the Qumran scrolls are, if the most sensational, but part. These finds have inevitably brought the biblical narratives under fresh scrutiny. There are many who want to know whether they can any longer regard the Bible as an honest record of the thought and actions of the people of the day. The inquiry is more urgent because there are always those ready to use fragmentary and ill-digested evidence to cast doubt on the integrity of the writers of the Bible. Dr. Schonfield poses the question bluntly. Does all the evidence now in our possession justify us in regarding the writers of the Bible as honest and dependable men whose testimony is to be credited?

In order to answer his question he surveys the New Testament from the Gospels to Revelation not merely in the light of the new facts exposed by modern archæologists but in that of the whole course of literary and historical scholarship. This discursive rather than analytical method has the merit of covering the ground, but the varied and somewhat uneven, nature of the material gives a rather scrappy result. This does not affect the outcome. Dr. Schonfield sets clear, beyond reasonable doubt, that all the evidence, far from discrediting the integrity of the writers and the reliability of the documents, serves only to set them more firmly in history and to enable greater understanding.

There is nothing here that is new to the student of the New Testament but Dr. Schonfield has gathered within one book material previously scattered over many. Among other values, he shows that *The Acts* is "good" history, makes Paul more than a lay figure to support doctrines, and illuminates the incomparable teaching quality of the parables of Jesus. In the end, he does not fall into the error of suggesting that the

enlargement of our understanding reduces, proportionately, the element of mystery and miracle.

MARCUS WARD

The Bible as Psychic History. By G. MAURICE ELLIOT. (Rider and Company, London. 176 pp. 1959. 15*s*.)

The title does less than justice to the book. The author, who is Secretary to the Churches' Fellowship for Psychical Study, is concerned that the study of Psychic Science should be carried out within the organized Christian communities rather than, as is at present largely the case, outside. His book, though restricted to a limited part of the field, makes out a good case for the concern.

He starts from the fact that the "signs and wonders" which loom so large in the Biblical narrative are conspicuous by their absence in the later Church and are rather played down or explained away in much Christian writing and commentary. It may be noted that the tendency in present-day writing is rather away from that of the older works cited by the author. However, he breaks new ground in the attempt to demonstrate how the miraculous and the supra-natural in the Bible is set in relevant perspective by the data of psychical investigation.

It is perhaps a matter for regret that so much space is given to the supernatural phenomena of the Old Testament and less to those of the New. We could wish, for example, that the Rev. Mr. Elliot had carried much further the suggestive approach to the meaning of the Transfiguration of Jesus. Nor can it be said that the parallel between the Biblical event and the modern instance is always exact. The main impression left by the reading of this careful and modest argument is that the whole matter is a very much more open question than much Christian writing and comment would allow. For this we can be grateful to the author and hope that he will develop his theme, especially as regards the New Testament miracles, in a further book.

MARCUS WARD

Principles and Practice of Radiesthesia. A Textbook for Practitioners and Students. By ABBE MERMET. Translated from the French by MARK CLEMENT. (Vincent Stuart, Ltd., London. 230 pp. Illustrated. 1959. 25*s*.)

In these materialistic days it is something of a feat to write a book on a scientific subject which carries the reader along without any attempt to give a reasoned explanation of the source of energy which the writer uses in his technique and experiments.

Yet this is what Abbé Mermet does in his book on radiesthesia or dowsing; in the first eleven chapters he refuses to be dogmatic about the source of energy he uses and only likens it to the waves of light or wireless to which we are all now accustomed, and he claims that most human beings have the power to pick up this mysterious energy and use it in the service of mankind.

At the end of his preface he makes it clear that he sends forth his book with the sole desire of doing good, and with a prayer that Heaven may give its blessing to those who use radiesthesia to relieve the sufferings of humanity.

So long as the Abbé describes his work on subjects close at hand and within the range of his vision we do not feel the necessity for any more expla-

nation of the energy than that it may be some form of radiation emitted by all matter and picked up by the dowser.

It is when we proceed to Chapter 12 and read of dowsing at a range of thousands of miles that we suddenly wonder whether the Abbé is not now wandering in the realm of the subconscious mind or in the domain of forces transcending those of nature. Yet this he vehemently denies and insists that he regards radiesthesia as purely scientific, with nothing to do with the occult or spiritism.

Certainly the results of his surveys on maps and plans of areas thousands of miles away and his locations of lost persons are so accurate and convincing and so well documented that there is no doubt of his successes in both these fields, no matter by what means the facts were picked up and conveyed to his mind.

This is a book well worth careful reading with an open mind.

T. BEDFORD FRANKLIN

New World Writing. No. 14. (New American Library, New York. 320 pp. 1958. 75 cents)

New World Writing has now won well-deserved recognition all over the world. This brave, ever new, collection of fiction, poetry, drama and essays, published twice a year, provides a unique opportunity to up-and-coming writers to get publicity and attract attention — and this appeal of "newness" never grows stale in each subsequent addition to this exciting series.

The special feature of this number of *New World Writing* is the richly rewarding section entitled "New Writing from Latin America," which includes a dozen stories, nine poems and a play, chosen from Brazil, the eighteen Spanish American republics and the Commonwealth of Puerto Rico. We in India have read translations of Pablo Neruda, the Stalin-Prize-winner and of Gabriela Mistral, Nobel-Prize-winner, but, by and large, Latin American literature is, to most of us, an unknown realm of gold. Here, in the compass of eighty-nine pages, we have a highly varied cross-section of Latin American new writing, which extends from grim naturalism to magic regionalism and sometimes preciosity.

The well-chosen garland of poems, prefaced and guest-edited by Robert Graves, is another satisfying section. Of the seven poets who have been ultimately selected, two are Americans and the rest are British. These seven poets are primarily concerned with the themes of love: neither flaunting sexual conquests, nor railing against frequent disillusions, but keeping securely under the Goddess's spell, come what may. They are equally pledged not to cheat, nor bluster, nor tell lies, but to write from the heart, respect the English language, honour the Muse and stop when there is no more to be said. As a result there is an ineffable artless charm in these poems:—

> Then morning grew like a child's dream,
> The sea a still blue lake of never more.
> I made your name three times secure in love
> When I had shouted it the night before;
> And the breeze was your assurance and your peace.

In addition to these sections there are some brilliant line drawings of New York subway riders made by Peter Takal and a verse play by George Barker.

There are two stories from the Soviet Union — one published in Russia in 1933, the other in 1956, each reflecting a different period and tendency in Russian feeling, and one contribution — an interesting short story — from Norway.

On the whole, this number of *New*

World Writing presents a varied assortment of new writings from both the old and the New Worlds and many of these will certainly appeal to readers, old and young, spread out all over the world.

D. K. SEN

A LETTER FROM LONDON

London, April 21st, 1959

WHEN one returns from one's holiday or from a journey abroad one always has an uneasy feeling that time has stolen a march on one. On my return from India, it is impossible for me to avoid the suspicion that things had just been holding back to burst into rapid development while I was away from London, although there is no reason why my exact geographical location should have an effect upon world affairs!

The problem which is in the forefront today is, of course, Berlin. During the past six or eight weeks the position of each of the Western Powers has emerged into public recognition, in spite of the most desperate efforts of the British and French Governments to maintain the utmost secrecy. The present position is that the United States remains adamant in its determination not to yield an inch to the Soviet Union; that General de Gaulle and Dr. Adenauer are even more rigid in resistance to Mr. Khrushchev; and that the British Government has suffered a humiliating defeat at the hands of its allies in trying to bring off another Munich over Berlin.

That situation has not been substantially changed by the resignation of Mr. Dulles or by the decision of Dr. Adenauer to accept nomination and inevitable election to the Presidency. These two men have been identified with a policy of toughness with the Soviet Union; they were not, however, dictators laying down the law to their own peoples but men who, by the force of their abilities and the energy of their characters, gave concrete expression to the instincts and feelings of their peoples. Consequently, the policy will survive their withdrawal from the conduct of foreign affairs.

But the magnitude of the domination that Mr. Dulles has exercised in international affairs has never been understood as it is felt today. Everyone who follows the course of international politics is now conscious of a huge and alarming vacuum. Something quite indescribable has gone out of the whole picture, and there is a sense of loss of direction.

The explanation of the phenomenon is that Mr. Dulles took such a clear line in international politics that people all over the Western world looked to him either as a beacon of guidance or as a target for attack. Now, those who depended upon his leadership feel themselves lost in the wilderness, while his opponents stand bewildered for want of a point to attack.

Mr. Christian Herter might make a brilliantly successful American Secretary of State, but neither he nor anyone else could replace Mr. Dulles in the picture. Therefore the situation can be reconstructed only if President Eisenhower will pick up the mantle of Mr. Dulles and throw it over his own shoulders.

It is said that the crowning ambition of President Eisenhower is to go down in history as a peacemaker. That may be so; but his public utterances on the Berlin crisis have shown unmistakably that he is no purchaser of peace at any

price. On the contrary, he has said in so many words that there is no greater disservice to the cause of peace than to give in to aggression, however small or disguised.

The policy of standing firm against the Russian demands over Western Berlin has been decisively reinforced by the events in Tibet. If Mr. Khrushchev had had hopes of forcing President Eisenhower, Mr. Harold Macmillan and General de Gaulle at a summit conference into yielding on Berlin through fears of popular feeling in their own countries revolting against an inflexible attitude, he must now realize that those hopes have been dashed to the ground. The rising in Tibet is one of the decisive turning-points in history.

After the Dalai Lama's statement in India of the circumstances in which he left Lhasa of his own free will, and his categorical declaration that the Chinese have wholly violated the 1951 Agreement on the autonomy of Tibet, no one here now pretends that any trust could be put in any pledges given by the Communist Powers. The events in recent months on "the Summit of the World" have laid the pattern for meetings at the Summit in the West.

There can, therefore, be no question that the British policy in regard to Berlin is dead and buried, and that it is the American attitude which will prevail. In the place of Mr. Dulles, the peoples of the West will instal a trio — President Eisenhower, Vice-President Nixon and Mr. Christian Herter.

Meanwhile, there are other problems which are pressing themselves upon the attention of the peoples of the West. It is impossible to minimize mass unemployment. The Budget that Mr. Heathcoat Amory presented to the House of Commons on April 7th was primarily a gamble on this problem. He himself made it quite plain that the reductions in taxation that he made were planned to bring about an increase in production and a reduction of unemployment.

But the calculations of the Chancellor of the Exchequer are based upon a completely fallacious economic doctrine. This is that when production is falling, measures have to be taken to induce capitalists to expand production and productive capacity. That is based upon the old and utterly absurd hypothesis that supply creates its own demand. If production and employment are to be expanded, consumption must be expanded. But the policy of the British Government is the exact reverse.

Moreover, Mr. Heathcoat Amory has not taken account of the fact that the high production in the past ten or twelve years in the United Kingdom, as in other industrial countries, has been dependent upon huge exports of capital goods on credit to the agricultural countries, which are now so heavily indebted to the industrial countries that they can borrow no more. Further, the fall in the prices of foodstuffs and raw materials has reduced the purchasing power of the agricultural countries. There is nothing in the Budget or in the economic policies of the British Government which will alter these conditions. Therefore, it is inevitable that within six months the United Kingdom will be engulfed in a new and grave economic crisis.

The sole cause of these recurring economic crises which go back to over a hundred years is that the people who have the physical capacity to consume production have not the right to it, while the people who have the right to consume production have not the physical capacity to consume, use or even accumulate production as assets of fixed capital. That arises from the concentration of the ownership of productive capital wealth in every free country in the hands of a tiny minority of the population. Unless there is a wide redistribution of the ownership of capital wealth under the capitalist system, it

will continue to be plagued by recurring depressions of trade, accompanied by mass unemployment.

The peoples of the world are so absorbed in the largely illusory peril of a nuclear war that they are overlooking the very real peril of the so-called peaceful uses of atomic energy. There is one safeguard against nuclear war. Whichever side starts it will do so in the clear knowledge that it would annihilate itself. Nations do not rush into suicide.

The danger of the use of atomic energy lies in the illusion that it is possible to avoid major accidents. Yet, the risk of major accidents, which could produce the most appalling consequences to large portions of mankind — if not all mankind — is there for anyone to see.

A major accident to a small industrial reactor in, say, Gloucester, could cause irreparable injury to people in Belgium and Holland, even though the injury might not be discovered for ten years. The extent of possible damage is so vast that a seventeen-nation convention has just been drawn up in Paris, under which the insurance resources of the seventeen nations would be mobilized to provide payment for damage done by an atomic accident, as no one nation would be able to foot the bill.

There is no need whatever for atomic energy. From tropical vegetation which is now going to waste alcohol could be produced to meet all the fuel and power requirements of the whole of mankind for centuries to come. The peoples of Asia would render an incalculable service to mankind and ensure prosperity for themselves, far surpassing anything which their five-year plans will bring them, if they will rise in revolt against the rapidly expanding menace of the so-called peaceful uses of atomic energy.

SUNDER KABADI

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** describes this month the atmosphere of an attractive institution, Das Freundschaftsheim, and dwells on the need in our time of all efforts that help in the cultivation of loving-kindness.—ED.]

I RECENTLY SPENT about ten days in Germany at the invitation of Das Freundschaftsheim (Friendship House) in Bückeburg, near Hanover. I talked on various aspects of Asian Culture and on Unesco's East-West Major Project to various international groups, Freundschaftsheim, Sonnenberg, and at Shotnar. Das Freundschaftsheim has recently celebrated its tenth birthday. The idea of a School for Peace Centre first arose in the mind of Alfons Pacquet, who lived and worked as a Quaker till his death in 1944. In a lecture, "Where Does Jesus Christ Lead Us?" Alfons Pacquet emphasized the great need of education for peace and of schools of peace.

> There are countless war academies [he said] and excellent manuals on the art of war. An army is not only a mass of armed men, it is also a school organization, planned to turn thousands of men into soldiers. On the other hand, there are no schools for peace to teach what kinds of peace are good and lasting, and what kinds are not, schools which at the same time turn out men of steel, whose minds, practical abilities and ambitions are directed towards the overcoming of obstacles without fighting.... The most important task of education is to teach peace, but where in the world is the task accomplished?

Alfons Pacquet wanted "to develop the kind of power that is stronger than violence."

Ten years ago in a German parish to the west of Hanover such a training

centre for peacemakers was founded by Pastor Wilhelm Mensching, a great and noble soul. He is ably assisted by Leslie Hayman and his wife Wanda and a young and dynamic Danish couple. Already many hundreds of young people have come there to live together to work, prepare for service in the world. Friendship House has been inspired chiefly by Gandhiji's Ashram, by Scandinavian Folk High Schools and Quaker Colleges, though other influences, from whatever loving source they come, are welcome. The peace "volunteers" aged seventeen or more come for a minimum of two weeks to study and to do constructive manual work. They pay two marks (about Rs. 2.35) a day towards their keep. There are special courses and conferences held during the year, and students come from many countries, though there have been very few so far from Asia. When I was there a young student from Birmingham had come as a volunteer. As for Indian lecturers in recent years, they have had Amiya Chakravarty, Shri Jaya Prakash Narayan, Shri Siddhiraj Dhaddha, the Aryanayakams. It was my good fortune to have followed humbly in the footsteps of such genuine workers for peace.

For both my wife and myself the few days in the Heim were a great experience. We not only met young people from different countries; we saw them at work, working with joy in their hearts. We saw them in action and noticed how all their relationships sprang from a highly positive source. Thus what energy was generated was rich, fruitful and joyful. These "love-radiations" were certainly helpful in making the daily tasks of the young people rewarding and beneficial and completely banished fatigue even when the work might have been tiring.

How could there be any room for frustration or despair? Was there any apathy in the Shantisena? I noticed this time and again when I was among Vinobaji's followers that they had little time to get truly down-hearted. Such indeed was the force of the tremendous regenerative power of the forces of creative love. The Heim is one of the great schools of unselfish love. I cannot resist quoting from Professor Pitrim Sorokin's recent essay, *The Mysterious Energy of Love*, which seeks to convince people scientifically in an age of science that unselfish love alone can solve the problems of the world. "The topic of unselfish love," he says, "has already been placed on today's agenda of history and is about to become its main business." In India and other "underdeveloped" countries it is still possible to follow saints like Gandhi and Vinoba and feel the tremendous force of love. How, if it is not through his great love for his fellow men, is it that a man like Vinoba can walk each day with the "vision of the future in his eyes"? Now a noted sociologist tells us in words which the intellectuals, literates and the *blasé* men of our time must also hear that

> the mysterious forces of history seem to have given man an ultimatum — perish by your own hands or rise to a higher moral level through the grace of creative force.

Sorokin and his team of workers have made serious studies of this energy and predict much more research in the future. Some of the studies reveal that social organizations built on hate perish very soon whereas those built on love-energy continue indefinitely. Sorokin says that, if a small portion of the money now spent for war purposes or for the use of sources of physical energy were spent for research in and cultivation of unselfish love, the benefits would be great indeed.

> If [says Sorokin] everyone of us would decrease in his personal life the portion of hateful emotions and actions of enmity and would increase that of emotions and actions of uselfish love — to all human beings — by this change of our mind and behaviour we could improve the moral climate of mankind

and could contribute to a lasting peace much more than by all the operations of power politics and armament races. The time has come when the intense cultivation of the creative role has become everybody's business.

BALDOON DHINGRA

CORRESPONDENCE

THE LIVINGNESS OF LANGUAGE

ALMOST all conceivable proposals have been now made and argued over in regard to the Indian language question. I should like, not to go over any arguments, but to beg attention for a few points which, if mentioned at all, have been little emphasized.

Is the official status of a language quite as important as has been assumed? It is unlikely that languages that not only have been spoken but have possessed written literatures for centuries will stand or fall by government patronage. They will stand or fall by the devotion of creative writers and the appreciation of readers; if such devotion and appreciation ever come to depend on the official status of a language, that would be a cultural disaster of an altogether higher magnitude than any errors of official policy. Many of the English classics were written while Latin was the official language of England.

Can we consider a language simply as an instrument? It is that, but a language of any ancientry and beauty is an instrument apt to certain ends more than others. To teach, let us say, a Bengali-speaking child Hindi is to decide upon exposing it to a different cultural stream from the one to which it would be exposed by being taught English or French. To the humanistic (as different from the technological) mind this is the chief value of learning a language: that it encourages one to see one's native ways in the cross-lights of other cultures. And there can be no question of any official body deciding that one cultural stream is richer than another: the richest will benefit from confluence with others.

If this is so, can we separate the language of technology from the language of humane culture? It seems thoughtless to suggest that any language should be studied only for technological purposes; we should lose its greatest benefits if we did so. If we venture into the world of another culture at all, we had best seek its heart, through its history, philosophy and poetry, or we may strangely pervert our borrowings from it, and miss the deeper unity that binds all human culture.

I deliberately refrain from drawing conclusions as to Hindi and English, and so on. Let us, however, keep in mind that to a human mind a language is a moulding force, not a mere colourless medium; and that it is one that cannot altogether be calculated in its effects. It is best from the beginning to allow full scope for the living response of a living mind to a living aspect of culture which lives in a language.

G. R. C.

ENDS AND SAYINGS

"——————ends of verse
And sayings of philosophers."
HUDIBRAS

The Union of South Africa Government's proposal to introduce *apartheid* into the only two remaining "mixed" universities (Cape Town and Witwatersrand) has produced a storm of protest from all over the academic world. In Great Britain there have been protest marches such as that of students of the London School of Economics; joint letters of protest from distinguished British scholars who have lectured in South Africa; petitions such as that of the Academic Staff of the University of Durham against racial segregation "which essentially contradicts the tradition and ideal of a university" (*Times Educational Supplement*, March 27th, 1959). The National Union of Students, and the United National Students Association, with headquarters at London University Union, Malet Street, London, W. C. 1, have started a campaign to raise £10,000 to enable as many non-European students as possible to go to the two Universities before the Universities Apartheid Bill is enacted. In addition educational books of all kinds are being collected and sent to help non-European South Africans in self-education, since a large proportion have had little opportunity to acquire a normal education.

It is good to hear of constructive action, for Dr. Verwoed, the South African Prime Minister, is reported to have said that all the cables and telegrams of protest received from all over the world would go "straight into the waste-paper basket" (*Times Educational Supplement*, March 27th, 1959).

Whether the force of world opinion and conscience will break down this bravado or only stiffen resistance remains to be seen. If the latter, it can only lead to destruction. An individual with a split personality cannot live a normal life. On the basis of plain economic fact, apart from any "sentimental" ideals of brotherhood, a sovereign state that deliberately cultivates an *apartheid* personality is doomed to disintegration. The divisive lines among the white population are already strongly marked, between Boer and non-Boer elements, and the separative trend started cannot end there.

If there can be enough well-thought-out schemes of practical and positive help, as well as moral support for the ideal of brotherhood, true sympathy for the plight of those who inflict, as well as for those who suffer, injustice, then it may be that the national "sickness" will not reach the point of no return. But there are tides of retribution in history — reigns of terror — and the time of the cycle is fast drawing near.

Race and caste prejudices have acquired political significance with the dawn of democracy for the coloured peoples of the world. The coloured nations of Africa and Asia are asserting their democratic rights. This is a most welcome sign. But it is still very difficult for a considerable section of the non-coloured nations to accept this change in the status and rôle of the coloured peoples. In a very thoughtful and well-written article on "World Affairs and U.S. Race Relations: A Note on Little Rock," published in *The Public Opinion Quarterly* (Fall 1958), Harold R. Isaacs states:—

> The profoundly transforming effect of world events on American Negroes . . . must com-

mand an enormous amount of examination and self-examination by students and chroniclers of our society. For it is plain that in some form and some degree, the influence of world affairs has come to bear on Negroes at every level of life....

In India, there is a very strong public opinion against race and caste prejudices. But Mr. C. Summer Stone, Jr., in an article released through the Council on Race and Caste in World Affairs, has indicated that African students are not treated well in India. In this there are elements of both social apartheid and misunderstanding. Let us hope that it is more misunderstanding and that Indians will be very careful in their dealings with African brethren.

Science has ever been seeking new tools to be put to use to serve man. X-ray has been in use for some time for checking the malignant growth of cancer. *The New York Times* of March 30th reports the findings of Dr. Heller and his colleagues that radio waves can affect cell behaviour. In trying to ascertain the reported incidences of cataract and germ-cell affections among radar workers, these scientists exposed several kinds of material, inert and living, to the influence of low-frequency and high-frequency radio waves. As a result the interesting observation made was that the behaviour of both inert and living material could be influenced. The particles of inert material arranged themselves along the lines of force instead of lying scattered in a haphazard manner. The living, motile organism Euglena swam back and forth along the lines of force instead of at random. The behaviour pattern under exposure to low-frequency radio waves was different from under that to high-frequency waves. One exception to all these trials was the bacteria Staphylococci. It is explained that this bacteria may need, to be influenced, a frequency outside the range of frequency under experiment.

The wave influence was observed to penerate and affect the behaviour pattern of particles inside the cell as in the case of hereditary controlling structures in the cells of growing tips of garlic plant resulting in the arrest of normal cell development. It is hoped that this influence may be used in checking the growth of cancerous cells. Using the radio waves, new strains both viable and lethal have been obtained in bacteria and the vinegar fly. This suggests that it may become possible to control genetics or heredity in organisms. The experiments have indicated several possible uses of radio waves in industry.

Science has already discovered many tools and many more may yet be discovered as this use of radio waves. But the question remains to be answered, have all the tools already discovered, and all the knowledge already gathered, helped in alleviating human misery and poverty, promoted human understanding or better relationship? There is already sufficient advance made in physical science, but not so in social sciences and much less so in the mental and moral sciences. It is the study of these latter, not merely from individual and and national, but from international points of view, that is of utmost urgency to establish peace and harmony in a strife-torn world.

The Congress for Cultural Freedom sponsored a conference at Tunis, during the third week in April last. Entitled "The Role of the Scholar in Society," it had been convened to consider the projected Free University of Tunis. Fourteen countries were represented, from universities in other Arab and Muslim countries and from Commonwealth foundations in Africa. Great Britain and the U.S.A. had representatives, and France indirect ones from Morocco. Many varied points were discussed, economic and utilitarian, the

problem of recruiting teachers from outside and the question of technological training, especially in relation to humanism. But the reporter from the *Times Literary Supplement* (April 24th, 1959) set down as his general impressions:—

> The need for Islam, the hunger for Islam, the pride in Islam, was everywhere apparent. And yet most of the speakers, who seemed to feel in their hearts that the Muslim religion had something profoundly important to do with their projected university, were deeply dissatisfied with the formal representation of that religion in their part of the world today.

A renaissance that could re-inspire the Arab mind with its old tradition was essential. But, as Mr. Cecil Hourani, adviser to President Bourguiba of Tunisia, indicated, "A refertilization of the Arab mind could take place only through contact with non-Arabic sources of intellectual life. To find himself, the Arab must first become something else." Here we have expressed once again the traditional paradox of spiritual living. "If you wish to receive, you must give. If you wish to give, you must first receive." No culture can stand to itself alone.

It seems to us that it is of the first importance to popularize the central idea about the One Culture and the many cultures. Like the One Spirit which energizes and illumines everybody, Culture is one, indivisible and human. National and provincial cultures are many, but Culture, like the Spirit, is One. (*Indian Institute of World Culture Report*, 1949)

REFLECTION

Sometimes we see as in a glass
An image of ourselves we do not recognize,
A stranger we admire or hate,
Good and evil that we never suspected
Limned in alien features.
As if we had suddenly glimpsed
That other side of the moon
Hidden from astronomers
We remain fascinated;
Delight or horror seizes us
At the sudden revelation;
Yet, here is no mystery,
For we are all in many ways strangers to ourselves,
And we stand too near to see the picture clearly.

HERBERT BLUEN.

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